

Archaeologia Cambrensis.

SIXTH SERIES.—VOL. IV, PART III.

JULY, 1904.

A HISTORY OF THE OLD PARISH OF GRESFORD, IN THE COUNTIES OF DENBIGH AND FLINT.

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(Continued from 6th Ser., Vol. iv, p. 106.)

CHAPTER II.

LLAI.

THE area of Llai is now nearly 2,252 acres. As to the meaning of the name, considering that this township lies in a district which after the time of Offa was fairly well Anglicized, and considering further that the Welsh form of the name "Leeswood" is *Coed y llai*, I am inclined to believe that "Llai" is but the guise assumed in Welsh by the English "lea" or "lay," Early English "leah," when it re-emerged in this area. I notice in the Cheshire *Domesday Book* that three manors now known as "Lea" were there spelled "Lai." The present form of the name was, moreover, probably influenced by the word "llai" in the sense of *less*. I have shown in the Introduction that Llai was once but a hamlet of Burton, and for some time, like Burton and Allington, belonged to the lordship of Hopedale.

The most important estate in the township was formerly that of Llai Hall. The latter is still a fine

old moated house, although much spoiled. A former tenant stripped it of nearly all the oak panelling, and *painted* the only panelling he allowed to remain. Many mullioned windows are still there, but all the windows were formerly of this kind. The staircase is plain but roomy, and has a certain quiet dignity. The open timber roof, with carved arch-like principals, of the great hall is still in existence, and may be seen in the tiny rooms which have been made in the upper portion of it.

The first owner of Llai Hall of whom I have any distinct note was William Hanmer, Esq., of Haulton in Maelor Saesneg, who died the last day of January, 1490, and was buried at Gresford (see Lord Hanmer's *Parish and Family of Hanmer*, p. 58). This William Hanmer was the son of John Hanmer of Haulton, one of the sons of Sir John Hanmer, knight (who died in 1429), by his second wife, Eva, one of the two daughters and heirs of David ap Grono,¹ of Llai; which David was the son of Iorwerth ap David, of Burton and Llai. We thus see how the estate of Llai Hall probably came into the possession of the William Hanmer who died in 1490.

Now Jane, the daughter of William Hanmer, became the second wife of the Sir Roger Puleston of Emral, who died 18th January, 36th year Henry VIII (1544), and was buried at Gresford on the 21st January following.

The acquisition by the Pulestons of the Hall of Llai seems to be thus explained. Sir Edward Puleston, son

¹ This David ap Grono ap Iorwerth was living in 1391, and was then chief forester of Bromfield and Yale. He had a daughter, Gwerfil, married to Grono ap Iolyn. This I learn from Mr. Edward Owen, of the India Office, who has examined a charter in which their names appear. David ap Grono was the predecessor of the Powells of Horsley in Allington, and his father, Grono ap Iorwerth ap David of Llai, whose tomb still stands in Gresford church, with his name upon it, was one of the most important personages in the parish, and indeed in the commote, a few years earlier.

of Sir Roger, also married a Hanmer—Ermine, daughter of Richard Hanmer. Sir Edward's son, Roger Puleston, Esq. (died 29th August, 14 Eliz., 1571) is also described as owner of the estate, as is again his grandson, Roger Puleston, Esq. (died 28th April, 29 Eliz., 1586, buried at Gresford), son and heir of the Roger who died in 1571.

Sir Roger Puleston of Emral, knight, eldest son of the last-named Roger Puleston, married Susan, daughter of Sir George Bromley, of Halton, Salop, but died without offspring, 17th December, 1618, being buried at Gresford, the estate thus passing to George Puleston, Esq., Sir Roger's only brother, who was buried at Gresford, January, 1634-5.

We are now able to understand the references to Llai Hall in Leland's *Itinerary*, Churchyard's *Worthinesse of Wales*, and Norden's *Survey of the Manor of Burton*, which I am about to quote or summarize.

Leland writes (his *Itinerary* was completed in 1544): "Pylleston the Knight hath a faire Manor in Gresford Paroch by marrying an Heyre, Doughter to one of the Hanmere." This "Pylleston the Knight" must have been the Sir Roger Puleston who married Jane Hanmer, as already explained.

In Churchyard's *Worthinesse of Wales*, published in 1587, the writer speaks of "Master Roger Pilson's house at Itchlay" (= Y Llai).

In Norden's *Survey of the Manor of Burton*, A.D. 1620, George Puleston, Esq. is described as owner of "le Hall of llay" whereto pertained 160 [customary or 337½ statute] acres in Llai, Burton, and Allington, and other messuages and lands, the acreage whereof is not specified. He had also two water grinding mills (see later on in this chapter). Susan, Lady Puleston, widow of Sir Roger, George Puleston's elder brother, had also in 1620 about 133 [customary or 281½ statute] acres of free land, mostly recently purchased, in Llai, Gwersyllt, and Gresford, and 179

[customary or 378½ statute] acres of leasehold land in Gwersyllt and Llai.

Mr. George Puleston died without issue, and the Emral and Llai Hall estate then passed to his first cousin, Sir John Puleston (son of his uncle, Rev. Richard Puleston, rector of Kings Worthy, Hants.), Justice of the Common Pleas, patron of Philip Henry, who died in September, 1659, and was succeeded by his eldest son Roger, who, dying on 13th July, 1667, was buried at Gresford. Roger's son and successor, Sir Roger Puleston, knight, married for his first wife Catherine, daughter of William Edwards, Esq., of Plâs Newydd, Chirk, and had by her one son, John, who died young. Sir Roger, who died 28th February, 1696-7, was buried at Gresford, as also were his first wife, Catherine, Lady Puleston, and his son John. By his second wife (Martha, daughter of Sir William Ryder), Sir Roger had a son, Thomas Puleston, Esq., his successor, who sold Llai Hall to David Madocks, Esq., or more probably to William Madocks, Esq., his son.

I will now give the entries in such of the Gresford registers as have been preserved which relate to the Pulestons :—

July die 19th 1667. Roger Puleston of Emerall Esq Bur'd.

Catherine ye Lady of Sr Roger Puleston of Emerall, Knight, was wrapt in linnen and Buried June 27, 1685.

14 Dec. 1692. John the sone of Sr Roger Puleston of Emrall, buried.

14 Mch. 1696-7. Sr Roger Puleston of Emerall, Knight, buried.

Philip Henry has also recorded the burial at Gresford of Dr. Roger Puleston (January, 1657-8), brother to Judge Puleston, and of Edward Puleston (January, 1665-6), youngest son of the Judge.

The fact that so many of the Pulestons were buried at Gresford shows that Llai Hall was reckoned one of their most important capital messuages, and was highly

esteemed by them. They lie in their chantry, the north chancel-aisle of Gresford church ; but not a single tablet or monument remains there as a memorial of them.

Llai Hall was occupied in 1661 and 1663 by Mrs. Sutton, and 1674 and 1676 by Sir William Neale, "Bart.," who in the last-named year was rated to the hearth tax for ten hearths.

By 1709, Llai Hall was let as a farmhouse, but in 1739, "Mr. Maddocks," probably William Maddocks, Esq., of Ruthin, was charged for the estate in the rate-books. He it was, I suppose, who purchased Llai Hall from Mr. Thomas Puleston of Emral. William Maddocks was closely connected with the Puleston family. His father, David Maddocks, had married Ermine, a daughter of Mr. Thomas Puleston, of Pickhill Hall ; while William Maddocks himself married his cousin, Anne, a daughter of Mr. John Puleston, of Pickhill Hall. I believe Mr. Maddocks came into possession of Llai Hall some time before the date he is actually charged for it in the rate-books. In any case, his son, John Maddocks of Vron Iw, owned the place, and it has belonged to his descendants ever since : the last owner (died 29th December, 1902, aged 77, at 32, Eaton Place, London, S.W.) being Colonel Henry Robartes Maddocks (of Aston House, Lutterworth), son of John Maddocks, son of John Edward Maddocks, son of John Maddocks of Vron Iw, son of the afore-named William Maddocks, Esq.

I copy the following extracts from the Gresford *burial* registers relating to the Maddocks family :—

1 Sept. 1738. Puliston ye son of Mr. Wm. Maddocks × Ruthin.

28 Feb. 1748-9. William Maddocks of Llay Hall, Gent.

28 July 1759. Mrs. Maddocks of Llay Hall.¹

¹ Probably Mrs. Anne [Puleston] Maddocks, widow of William Maddocks.

5 Oct. 1794. John Maddocks Esq.¹ of Mount Mascall in Kent.

27 Nov. 1804. Mrs. Frances Maddocks,² Relict of late John Maddocks Esq. of Vron iw.

9 Apl. 1806. John Edward Maddocks Esq. of London, son of the late John Maddocks Esq. of Vron iw.

In the Puleston chapel of Gresford Church are memorial tablets to "William Maddocks de Llay Hall" (buried 29th Feb., 1749,³ aged 63); to John Maddocks, Esq. (died 23rd Sept., 1794, aged 71, leaving three sons surviving: John Edward, Joseph, and William Alexander); to John Maddocks, of Vron Iw and Glan y Wern, M.P. for Denbighshire boroughs (died 20th Nov., 1837, aged 51); to Sydney, his wife, daughter of Abraham Robartes, of City of London, banker (died 19th May, 1852, aged 64); and to Col. John Edward Maddocks (born 9th Oct., 1820, . . . Sept., 1891, buried at Wolston Church, Warwickshire).

Fron Iw, Glan y Wern, and Mount Mascall have all been sold.

About 1768, part of the land being let to a farmer, John Wilson, Esq., afterwards of Gatewen, in Wrexham parish (buried at Gresford, 11th Jan., 1791), held the Hall and remaining part of the land until about 1797, and was succeeded by Mr. John Palin, still there, I believe, in 1805, but described on 27th June, 1817, as of Bruen Stapleford, Cheshire, "late of Llay, gent." His wife's name was Mary, and eight children of theirs were baptised at *Llai Hall* between 10th Feb., 1790, and 20th May, 1802.

In 1670, the only other large house in Llai was that occupied by Robert Murray, Esq., and charged for five

¹ John Maddocks, of Vron Iw and Mount Mascall, son of William Maddocks, Esq. He was M.P. for Westbury, Member of Lincoln's Inn and the Inner Temple, and a noted K.C.

² Mrs. Frances Maddocks, daughter of Joseph Whitechurch, of Twickenham.

³ A mistake for 28th February, 1748-9.

hearths. I am not certain which house or estate is represented by it.

The mill in Llai is again and again mentioned in the older rate-books. I suppose this can be no other than what was afterwards called "Bradley Mill." It was working until a little before 1890, and pertained to the Middle Gwersyllt, or Gwersyllt Park estate, belonging from at least the beginning of the eighteenth century to the Robinsons, then to Giwn Lloyd, Esq., also of Middle Gwersyllt, and next to John Madocks, Esq., of Llai Hall. But there was another mill—or rather there were two mills together—owned by the Pulestons of Llai Hall, which passed from them to the Madockses. If we were certain there were no other mills in Llai, we should have to suppose these two to be represented by those now called "The Wilderness Mill" and "Gresford Mill." And we know there was a walk mill or "pandy" in the township at which fulling was carried on, and whereto was attached a "Cae'r deintyr" or "Cae Denter," that is, *Tenterfield*.

"Cae Mawr" (*Big Field*) and "Cae bryn" (*Hill-field*) are old holdings in Llai which were often held together. Close to "Cae Mawr" are two fields called "The Papist Crofts." And there is Papist Lane close at hand. At the Quarter Sessions held at Wrexham, in October, 1663, the grand jury "presented for papists" Edward Williams of Llai and his son Edward.

"Ty'n yr ynn" may also be given as the name of a small farm in Llai, mentioned in 1620, and throughout the rate-books of the 18th century. "Ty'n yr ynn" means *Farmstead of the ashwood*.

"Tir y fforddyn" was the designation of another small farm in the township. The name is spelled "Tire y fforthin" in 1710, "Tir fforddyn" in 1728, "Tir fforddyn" in 1729, "Tyr r fforddyn" in 1752, "Tyr furthen" in 1762, not to give other spellings. I submitted this name to Mr. Egerton Phillimore, who wrote me thus: "Is not 'Fforddyn' the same as 'Forden' developed under the influence, perhaps, of the word

ffordd? 'Forden' is in some early Myv[yrian] Arch-[aiology] poem called 'Fortyn' or the like. This would make it = 'Forton,' like 'Mostyn' = 'Moston' The only Welsh word I know like it is 'Mynydd Fferddin,' at Clodock in Herefordshire. This is locally pronounced (Welsh being now quite extinct there) as 'Money Ferdin,' or 'Money Ferthyn' (th = dd) in English." The latter part of the name," Mr. Phillimore adds, "occurs three times in the 'Book of Llandaff' under the form 'ferdun,' where the *u* is noteworthy, 'din' (*a fort*) being elsewhere spelled 'din' or 'tin' in that work." A field still called "Tir y fforthyn" adjoins Lletty'r eos, in Llai, and is slightly east of Wat's Dyke.

The estate called "Apothecary's Hall" seems to have been formed by massing various small properties round an estate, itself at first small, which belonged to a family surnamed Jones. The Mr. Richard Jones after whom the Hall is named was an apothecary in Wrexham (see *Hist. of Town of Wrexham*, etc., p. 30). He died 29th April, 1752, aged 61, leaving two daughters, Mary, wife of William Lloyd, Esq., and Ruth, wife of Griffith Speed, Esq., of Wrexham. The elder of these two daughters was the "Mrs. Mary Lloyd of the Acré Hall," buried at Gresford, 9th May, 1776, and her husband was the "Mr. William Lloyd of Acré," also buried there, 6th February, 1767. "Acré Hall, Llai" was, in fact, the older name of "Apothecary's Hall," and it is still so called by many people. Acré Hall, Llai, is to be distinguished from The Acré, Burton, although, perhaps, the Joneses of both places belonged to the same family. Mr. Richard Jones the apothecary,¹ had a son John, who died 3rd May, 1751, in the lifetime of his father. I do not know that he had any other son; but after the death of his daughters, another Mr. Richard Jones was seated at Acré, Llai.

¹ Mary (born Williams) the widow of Mr. Rd. Jones, apothecary, was buried at Gresford 12th July, 1764, and is described in the register as "of Acré Hall, Llay."

He died in 1816, married Martha Griffiths,¹ and had several children—Ann, born 10th May, 1781; Thomas, born 21st Feb., 1783, described on 22nd Nov., 1825, as Thomas Jones of Llay, Esq.; Mary, born 30th Apl., 1785; Richard, born 21st May, 1786, died at Cheltenham 17th March, 1862; Eliza, born 27th Feb., 1796; John, died 1856, aged 65; William² afterwards of Fulwood, near Liverpool; Diana, born 19th May, 1797, died unmarried at Bromborough, Cheshire, 1st May, 1867; and Edward, born 8th July, 1798, died at Cheltenham, 1865.

"Acré" means *Acres*, and is one of those names common in the ancient arable areas of Welsh townships. Now, if one looks at a map of Llai, he will see plenty of fields which are obviously either themselves enclosed quilllets or butts, or have been formed by joining several quilllets together. The trained eye cannot fail to recognise them. Here we have, in fact, the *débris* of the old common fields of Llai, and they doubtless formerly extended further than now appears.

The Apothecary's Hall estate appears to have passed from the Joneses to the children or to some of the children of Mr. John Foulkes, senior, of Wrexham, solicitor; and his son, William Langford Foulkes, Esq., died at the Hall, 26th Oct., 1887, aged 60, and was buried at Hope. Mr. Langford Foulkes's sister's son, Mr. Attwood, has, I believe, still some interest in the estate.

Among the smaller tenements in Llai was one called "Heol Fadog." It is mentioned by Edward Lhuyd about 1699. It stood near to Fernyfield and Oak Tree Cottage, and is commemorated by "Vaddock

¹ Martha, widow of the second Mr. Richard Jones of Llai, was buried at Gresford, 28th Nov., 1812, aged 56.

² Mr. Wm. Henry Jones, eldest son of Mr. Wm. Jones, fourth son of the second Mr. Richard Jones of Llai, erected the reredos in Gresford Church as a memorial of his family. He died at Plâs Mynach, Barmouth, 1884, aged 56.

Cottage," which is close to both of them. "Heol Fadog" means *Madog's Street*.

The several lands, afterwards attached to Gresford Cottage, which is in Llai, appear to have been brought together by George Warrington, Esq., of Bryn y ffynnon, Wrexham, whose widow lived at The Cottage. Their daughter Elizabeth—Mrs. Simpson—was charged for the place in the rate-books of Llai from 1779 to 1785; she married, secondly, John Parry, Esq., who built close to the Cottage the large house called "Gresford Lodge," and lived there until his death. He was a younger son (baptised 21st Sept., 1724), by Rachel his wife, of Love Parry, the elder, of Wernfawr, Carnarvonshire, Esq.; was Attorney-General for North Wales, and twice M.P. for the county of Carnarvon. He was also the guardian of his two nieces, Margaret and Ellen Elizabeth Parry, daughters of Love Parry, the younger, of Wernfawr; and this explains the fact of the marriage of Ellen Elizabeth Parry at Gresford (12th Nov., 1790) to the well-known Gwilym Lloyd Wardle, of Hartsheath. It also explains why, among the names of witnesses to the marriage, the name of Mr. John Parry comes first. The elder sister, Margaret, was already married to the first Mr. T. P. Jones-Parry, of Llwynon. The present Mr. T. P. Jones-Parry (the grandson of Margaret Parry) tells me that he has seen at Madryn a letter from Mrs. Love-Parry, the elder, (born Rachel Corbet) to her son, John Parry, urging him to take the greatest care that her two grand-daughters had a proper equipage to take them about, and that the horses had long tails, suitable to the position in society which the young ladies held. Mr. John Parry had in Llai and Gresford 66 acres of land (the old Warrington property), besides estates in Llaniestyn, Llannor, and Llanllyfni, in the County of Carnarvon. All these were sold after Mr. John Parry's death (the date of the auction being Sept., 1803), in consequence of some legal proceedings between Thomas Parry Jones (afterwards T. P. Jones-Parry), Esq., and

Margaret his wife, on the one hand, and Elizabeth, widow and executrix of John Parry, Esq., deceased, on the other; and it was after this (about 1817) that the Gresford Lodge property (included in which was a farm of 50 acres, called "Llyndir") was bought by William Egerton, Esq., about 1820. This Mr. Egerton was the third son of Philip Egerton, of Egerton and Oulton, Cheshire, Esq., by his wife Mary, daughter of Sir F. H. E. Styles. He died 13th Dec., 1827, aged 50. His wife Sibella, daughter of Robert Boswell, W.S., Edinburgh, survived her husband 55 years, and was buried at Gresford, 27th April, 1883, aged 95. She was the mother of the present Sir Robert Eyles Egerton, K.C.S.I., and the late Philip Egerton, Esq. Mr. Egerton and Miss Boswell were married at Calcutta, 23rd Nov., 1807.

I have already pointed out that Gresford Lodge represents, on the whole, the property in Llai and Gresford of the Warringtons of Gresford Cottage. George Warrington, Esq., was already charged for part of this property as early as 1759. The entries relating to the Warringtons in the parish registers of Gresford and Wrexham are so numerous, that the accompanying *abbreviated* pedigree of them may be found useful in identifying the various members of it that are of local interest, and tracing their alliances. I have only this to add: that the Rev. George Warrington, Mrs. Parry's brother, vicar of Hope and rector of Pleaseley, lived successively at Plâs Grono, Little Acton, Cefn, and the Upper Ysppyty (now the vicarage), all in the parish of Wrexham.

The district miscalled "The Singret" in the ordnance map I have always found spelled in the parish registers, township-lists, and surveys, "The Singrig," evidently, as Mr. Egerton Phillimore suggested to me, an Anglicised form of the Welsh name, "Yr eisin-grug"—*The husks heap, or hill of husks*. There is a round hill here which would serve well as a place for winnowing

WARRINGTON PEDIGREE.

George Warrington, Esq. (son of John Warrington of—Elizabeth, dau. of John Thornhill, Esq., of Stanton, co. Alibeth, co. Lancaster), of Bryn y ffynnon, Wrexham, etc., buried at Gresford, 26th July, 1770; died 22nd July, aged 75.	Derby [lived at the Cottage, Gresford]; buried at Gresford, 1st October, 1788; died 22nd September, aged 82.
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Thomas.
George.
John.
All died
young.

Rev. George=
Warrington,
Rector of
Pleaseley, co.
Derby, 1793;
Vicar of
Hope, 1778;
Canon of St.
Asaph, 1776.
Died 1st
August,
1830, aged
86.

Rev. George=Mary, only dau. and heir
Warrington, of Henry Strudwick,
Rector of Esq., of Pentrepant; married 1768; died 9th
Pleasley, co. May, 1802, aged 61.
Derby, 1793; Buried at Gresford.
Vicar of

Elizabeth died August 1814, aged 79, buried at Gresford.

(1) Wm. Simpson of Hatfield, Yorks, married 11th November, 1765, at Wrexham.
(2) John Parry, Esq., M.P., of Gresford Lodge, son of Love Parry of Wernfawr, Esq., by Rachel his wife; died 26th October, 1797, aged 73.

August,
1830, aged
86.

3
Eleanora, died unmarried,
9th March, 1828,
aged 89; buried at
Gresford.

a					
1	2	3	4	5	6
George Henry War- rington, born 14th June, bapt. 12th July, 1769; suc- ceeded to Pentre- pant, Salop, on death of his mother; assumed the name and arms of Carew in 1811.	Strudwick, born 21st October, bapt. 19th November, 1770; buried at Gresford, 8th Dec., 1770.	Rev. William Warrington, Rector of Thirsk, Yorks.; born 18th Oc- tober, bapt. 13th Novem- ber, 1772, at Wrexham; married Anne Priscilla, dau. of Wm. Main- waring, Esq., M. P. for Middlesex.	Philip Lloyd William, born 16th July, bapt. 25th August 1775, at Wrexham; buried at Gresford, 15th May, 1776.	HannerWar- rington, born 5th Septem- ber, bapt. 1st October, 1776, at Wrexham; Major 4th Dragoon Guards, Consul- General at Tripoli; died 3rd July, 1841.	Thornhill War = rington, born 11th March, bapt. 4th June, 1778, at Wrex- ham. Price, Esq., Captain 8th Hussars. married in 1798.

William Henry Warrington, born in 1802. Captain 3rd Dragoon Guards = Emma, dan. of Major-General Jacob Ogden Van Cortlandt.
Married, in 1830, his first cousin.

1	2	3	4
Mary Elizabeth, born 22nd October, baptised at Wrexham, 15th November, 1771; died at Wyke in 1830.	Anne, born 5th May; bapt. at Wrexham, 9th March, 1774; married at Wrexham, 8th October, 1775, Jacob Ogden Van Cortlandt, Captain in 23rd Regiment of Foot, and had issue a daughter, Emma.	Elizabeth, born 3rd June, bapt. at Wrexham, 29th June; again bapt. there 3rd October, 1780.	Harriet, born 31st March, bapt. at Wrexham, 31st May, 1782; married at Wrexham, 8th May, 1805, to Lieut.-Col. Pepard Knight.

¹ Captain Jacob Ogden Van Cortlandt was third son of Colonel Philip Van Cortlandt, and was killed in Spain, 1811.
His only daughter, Emma, married her first cousin, William Henry Warrington.

the hüsks from corn by means of the wind. In 1649, "Y Singrig" is returned as "a Wast."

In 1620, it is stated that the inhabitants of Llai held of the lord, at the rent of 7*d.*, a certain moor there. Was this The Singrig or Llai Green?

The *gaer*, or fortified part of Nant y *gaer* in Llai, is an elliptical-shaped earthwork, immediately west of The Singrig. It is many years since I visited it; but the surveyor of the ordnance map recently taken says that "the parapet, with the exception of a small part on the N.E., is tolerably well preserved, and stands in places six feet above the surrounding land. . . . The situation is rather commanding."

There is another notable "*caer*," or rather double "*caer*," in Llai, occupying the southernmost point of the township. Here the Alyn, near Gwersyllt Mill, sweeps round a high peninsula towards the Wilderness Mill; and on the top of this peninsula stands the "*caer*," very strongly fortified, forming part of Wat's Dyke. It belonged in 1844 to Charles Blayney Trevor-Roper, Esq., as owner of part of the former estate of the Trevors of Trefalyn, who appear to have purchased all the manorial rights and demesne lands (still remaining unsold) of the Crown in the Manor of Burton.

Mr. Chancellor Trevor-Parker tells me that the Alyn Bank farm, to which this "*caer*" belongs, was sold many years ago to Mr. Richard Golightly, whose wife, Margarette, was third daughter of the late Mr. Josiah Boydell, and is the property of the Boydell family.

Somewhat north of the double "*caer*" last mentioned is a field in Llai to which is given, in the Tithe Schedule of 1844, the name, "*Castell y gwr*" (*Castle of the Man*), probably a corrupt form of the true appellation.

"Pont y Capel" (*Bridge of the Chapel*) has been mentioned in the Introduction. The farm-house, so-called, in Llai, and about 65½ acres of land in the same township form part of the rectorial glebe of the parish of Gresford. Abutting on this area is the house called "Bryn Alyn," which, with the 30 acres of land per-

taining to it, belongs to the vicarial glebe of the parish. Both in the rectorial and vicarial portions are quilleys, or separately-owned strips of land. The whole area, I suspect, belonged to St. Leonard's Chapel of the Glyn,¹ and was afterwards allotted, one-third to the vicar and two-thirds to the parson.

The older name of the present Gwastad Bridge is given as "Pont Gwernyddion." "Gwernyddion" is a double plural, and "Gwern" means *an alder-marsh*, so that "Pont Gwernyddion" stands for *Bridge of the alder marshes*. Edward Lhuyd, however, about 1699, calls it "Pont y Kynyddion" for "Pont y Cynyddion"—*The Huntsmen's Bridge*.

Along Rackery Lane, on the side of the road opposite to Apothecary's Hall, but nearer to Gresford, is "Bedd Owen" (*Owen's Grave*).

Bradley in Llai Mr. Edward Owen found designated in a charter of 10 Henry VII as a township (*vill*), on the same level as Llai and Burton rather than as a district, but I have never found it so called elsewhere. As to the name, I believe it to be English—"Brad-leah" (*Broadlea*) and not Welsh, "Brad-le—*Place of treachery*."

CHAPTER III.

GWERSYLLT.

The word "gwersyllt," or rather "gwersyll," means *a camp*. I do not know, however, of any camp in the township, although there is a very notable one close to its borders (see previous page), on the line of Wat's Dyke, overlooking Gwersyllt Mill. The township has an area of about 1,690 acres.

There were at the end of the sixteenth century three great estates in Gwersyllt, all belonging originally to

¹ The chapel of St. Leonard de Glyn is mentioned on 21st Nov., Ric. II., and on 19th Feb., 1397-8, the King directed a letter to the Bishop of St. Asaph, requesting him to appoint Ralph Repyngton to the chapel of St. Leonard del Glyn. No remains exist.

one great Welsh family. These three estates became known in later times as those of the Shakerleys, the Robinsons, and the Cawleys.

As to the locality of the first of these, there is no doubt at all. It was that called "Gwersyllt Issa," or "Lower Gwersyllt," now more commonly known as "Gwersyllt Mill."

"Gwersyllt Ucha," or "Upper Gwersyllt," is always treated in the genealogies as the seat of the Robinsons, and identified with what is now known as "Gwersyllt Park." And the application to it of the name "Gwersyllt Ucha" would be intelligible as lying higher up the Alyn than "Gwersyllt Issa" does. Still, I have found the old estate of the Robinsons called "Middle Gwersyllt," and the name "Upper Gwersyllt" transferred to the house of the Cawleys. So late as 1775, when, after the death of Giwn Lloyd, Esq., the estate formerly of the Robinsons was offered for sale, it was described as being that of "Middle Gwersyllt," with a *park* of 84 acres. The explanation seems to be that the "Gwersyllt" of the Cawleys had at first no distinctive name; and as it was much higher in point of altitude than the other house, the name "Upper Gwersyllt" was given to it for distinction sake; while the old house of the Robinsons came then naturally to be known as "Middle Gwersyllt," or "Gwersyllt Park." The danger of confusion between the two names was averted when both estates passed into the possession of the same owners, when "Upper Gwersyllt" became a mere farm-house, and "Middle Gwersyllt" surrounded with a park. Still, it must not be forgotten that "Gwersyllt Park," and not the other "Gwersyllt" represents the estate, which in the genealogies is described as "Gwersyllt Ucha;" and that this, and not "Middle Gwersyllt," was its more ancient name.

I will begin my description of the chief estates of Gwersyllt by dealing with "Gwersyllt Issa," or "Lower Gwersyllt," now called "Gwersyllt Mill." I have already said that the greater part if not the whole of

Gwersyllt belonged to a great Welsh clan, the later members of which adopted the surnames of Sutton and Lewys. "Gwersyllt Issa" belonged to the Suttons, who derived their name from Sutton Isycoed (co. Denbigh), where they had possessions. A pedigree of this family is given in *The History of Powys Fadog* (vol. iii, pp. 185-7), which is correct, with one exception, so far as I have been able to test it. Thus, I find David ap Griffith ap David Sutton (mentioned therein) party to two copies of deeds I have seen: one dated the 3rd year of Henry V, and the other the 29th year of Henry VI. Also, I find Robert and Thomas, the sons of the aforesaid David ap Griffith, mentioned in copies of deeds dated the 8th year of Henry VII and the 7th year of Henry VIII. So again in Norden's *Survey*, of A.D. 1620, William Lewys is described as holding the third part of "Gwersyllt Mill" by right of his grandfather, Lewys ap Robert [Sutton], the land upon which the mill then stood belonging to [his kinsman] John Sutton, gent. James Lewis, the son of the said William Lewis, is also mentioned, together with Catherine his wife, the daughter of David ap Richard. Finally, in the same *Survey*, John Sutton senior, and John Sutton junior, are described as holding what is evidently the "Gwersyllt Issa" estate.¹ Other facts might be mentioned as showing that the middle and latter portions of the pedigree are, at any rate, correct. The common ancestor of the Suttons and Lewises, of Gwersyllt, was, according to the pedigree, Morgan ap David ap Goronwy ap Madoc, lord of Sutton Isycoed. I have seen a copy, made in the second year of Queen Elizabeth, of a document "containing" about forty names, unfortunately not given, of the persons bearing which it is said (I translate from the Latin): "All these hold together the third part of Ruabon, the fourth part of Marchwiel and "Riuton" [Ruyton], the whole township [*villam*] of Wersull [Gwersyllt], and the whole

¹ John Sutton senior held apparently the other two-thirds of the mill, and accounted for the whole.

township of Sutton, and twenty pennyworths of rent from 'Crue vachan' by homage and fealty of the lord earl," etc. Here we actually come on the tribe holding in common a vast tract of country, including the whole township of Gwersyllt. But this tract was subject to division after certain generations, according to the custom of Welsh succession; and it was in this way mainly that the several estates and several families, all related, arose.

To return from this diversion. I cannot spare the space for the description of the "Gwersyllt Issa" estate in 1620, beyond saying that besides the capital messuage, there were upon it in that year four other tenements: two fulling mills, with a "Cae'r deintyr," or Tenter field, attached, and one water corn-mill, the whole comprising 154 customary (or nearly 326 statute) acres of land. There are still two water corn-mills in Gwersyllt.

The latter part of the pedigree in *Powys Fadog* is not very satisfactory. We know, for example, that in 1620 John Sutton senior, and John Sutton junior, of Gwersyllt Issa, were both alive; but how were these related to Captain Ellis Sutton, the Cavalier, who died in 1694?¹

The Chevalier Lloyd asserts that Captain Ellis Sutton sold the Gwersyllt Issa estate in 1660 to Col. (afterwards Sir Geoffrey) Shakerley. That Sir Geoffrey purchased the estate is certain. But Captain Sutton was still living at Gwersyllt in 1674, and in 1670 his house was taxed for ten hearths. Sir Geoffrey, however, was seated at Gwersyllt Issa in 1684.

It is interesting to note that, when on 30th April, 1646, Captain Sutton petitioned to compound for "delinquency," he pleaded that when he engaged on

¹ I learn that John Sutton senior (son of John Sutton, son of John Wyn Sutton), died 10th February, 1625, and that his son, John Sutton junior, died seven days later, leaving by his wife Jane, one daughter, Eliza, who on the 13th March, 12th Charles I, was aged 11 years, one month, and twelve days. See Owen's *Catalogue of MSS. in British Museum Relating to Wales*, p. 196.

the King's side he was a ward, and his estate being within the command of the King's forces, he was forced to take up arms. On the 25th May, 1649, he was fined £57; that sum representing a sixth of the net value of his estate.

On the 1st May, 1685, a commission was issued from the Duke of Beaufort, appointing "Ellis Sutton, gent.," to be lieutenant of the company of foot in the militia raised for his ma'ties [James the Second's] service in the county of Denbigh; whereof Sir Richard Myddelton is captain in the regiment commanded by him as "collonell."

I have seen the office copy of the will of Captain Sutton, dated 13th October, 1694, wherein he describes himself as "Ellis Sutton of Acton, gent." He leaves to his son, Charles Sutton, £5, "if he accept it quietly; otherwise, five shillings." The rest of his estate he bequeathed to his daughter Elizabeth, and appointed her sole executrix. The Captain was buried at Gresford 18th December, 1694.

Mr. Charles Sutton, son of Captain Ellis Sutton, lived in Wrexham Abbot, and was buried at Gresford, 2nd May, 1712, and had a son, Ellis, born 28th June, 1710, and baptized at Wrexham on the 5th June following. What became of him I know not.

In the will of Lowri verch John of Wrexham (dated 24th . . ., 1681, proved 12th October, 1691), the testatrix bequeaths . . . "to my loving mistress Mrs. Katherine Sutton," and to Mrs. Sutton's sisters, "Mrs. Ratchel and Mrs. Rose," to buy each a pair of gloves.

The following entries from the Gresford registers, relating to members of the Sutton family not indicated above, may here usefully be given:—

Sept. 1643, Jana filla [so] Ellis Sutton of Gwersyllt [? whether bapt. or bur'd.]

7 May 1661, Roger filius Elisei Suttyn, generosi de Gwersyllt, bur'd.

11 Mch. 1661-2, Edwardus filius Elisei Sutton de llay, bur'd.

13 Mch. 1678, Ann Sutton of Gwersyllt, bur'd.

13 Dec. 1690, Mrs. Ann Sutton of Acton, bur'd.

10 Jan. 1718-9, Mrs. Eliz'th Sutton of Wrexham, bur'd.

Sir Geoffrey Shakerley, who succeeded Captain Ellis Sutton in the possession of Gwersyllt Issa, died in 1696, and was buried in Nether Peover Church, Cheshire, at the east end of the south aisle. His eldest son, George Shakerley (by his first wife), married Anne, youngest daughter of Sir Walter Bagot of Blithfield, Staffordshire, and had ten children, all but one (Frances, afterwards Lady Williams Wynn) baptized at Gresford, namely :

Geoffrey, bapt. 15th Oct., 1706, buried at Gresford, 24th June, 1733.

Jane, bapt. 14th May, 1708, buried at Gresford, 5th Mch., 1778.¹

Peter, bapt. 11th May, 1709, buried at Astbury, Oct., 1781.

Anne, bapt. 23rd May, 1710, buried at Gresford, 17th, Mch., 1792.

John, bapt. 7th Apl., 1711, buried at Gresford, 15th July, 1726.

Catherine, 21st Feb., 1711-2, buried at Gresford, 27th July, 1714.

Elizabeth, 30th Mch., 1714, buried at Gresford, 23rd June, 1721.

George, 4th Apl., 1716 [afterwards Archdeacon of Wells, died in 1749].

Mary, 20th Dec., 1717, buried at Gresford, 14th Nov., 1733.

George Shakerley, Esq., of Gwersyllt, the father of these children, died 2nd February, 1756, aged 73, and was buried at Nether Peover. His eldest son, Geoffrey, married Anne, daughter of John Hurlstone, Esq., of Newton, Cheshire, and died young, never coming into his estate, and leaving an infant daughter, Anne, who was buried at Gresford, 16th January, 1735-6. The second son, Peter, succeeded to Gwersyllt after the death of his father, and retained possession of it until his own death in 1781, leaving issue one daughter, Eliza, who married Charles Buckworth, Esq., the ancestor of the present Shakerleys of Somerford Park. Frances, the

¹ The Misses Jane and Anne Shakerley lived during the latter part of their life at Egham, Surrey, and died unmarried.

only married sister of Mr. Peter Shakerley, became the second wife of Sir Watkin Williams Wynn, the third Baronet; and it was through this marriage that "Gwersyllt Issa" became absorbed in the Wynnstay property.

Although the Shakerleys continued to own "Gwersyllt Issa" until nearly the end of the eighteenth century, none of them lived there after the terrible fire of 20th April, 1738, by which the old hall was destroyed. The house was indeed rebuilt, but only as a farmstead. The old stables, however, still remain. Some of the fields bear evidence in their name to the former importance of the property: "Fishpond field," "Bowling green," and the like.

"Gwersyllt Ucha," or "Upper Gwersyllt," afterwards called "Middle Gwersyllt," or "Gwersyllt Park," belonged aforetime to the Welsh family of Sutton, but is said to have been sold by Edward Lewis, the representative of a branch of that family, to Dr. Nicholas Robinson, Bishop of Bangor, who died in 1585-6. The Bishop's eldest son, William Robinson, Esq., is mentioned in Norden's *Survey* of 1620 as owner of the estate, which then contained only 94 customary, that is, about 199 statute acres. In the same *Survey* the aforesaid Edward Lewis is described as son of John ap John Lewis: a statement which agrees with the pedigree on page 188 of the third volume of *Powys Fadog*. The *Survey* further states that Edward Lewis sold another part of his lands to David ap Richard, whose daughter, Catherine, carried them to James Lewis, on her marriage with him. I have found the above-named John ap John Lewis of Gwersyllt mentioned in 1563.

Mr. William Robinson, the son of Bishop Robinson, appears to have bought the reversion of a small estate in Gwersyllt, belonging to Lancelot Sutton, who was living in 1620.¹

¹ Mr. William Robinson also purchased of Mr. Edward Sutton a tenement and 50 statute acres of land in Gwersyllt, and Mr. Sutton was still tenant of the same in 1620.

The son of William Robinson, Esq., and grandson of the Bishop, was the well-known Royalist soldier, Colonel John Robinson, companion-in-arms with Colonel Geoffrey Shakerley, who bought the adjacent estate of "Lower Gwersyllt." On a painted board in Gresford Church he is described as "having faithfully served King Charles ye first during ye late wars, for w'ch haueing lost his Estate & being in danger of his life he was forced to go beyond ye seas where he lived in exile w'th ye present King Charles ye second for ye space of twelve years. After his Majesty's most Happy Restauration Being then restored to his Estate he married Margarette ye daughter of Coll. Edward Norris of Speak," etc. We may accept all this statement as accurate. But there is also a marble memorial tablet in Gresford Church to Colonel Robinson, whereon occurs the following words, referring to his return from exile: "Apud Gwersilt, ubi omnia sua a rebelli manu direpta reliquerat edificijs ab eadem eleganter constructis gavisus est." This can only mean that at Gwersyllt, where he had left everything ravaged by a rebel hand, he rejoiced, on his return, in buildings elegantly edified by the same. *Powys Fadog* improves on this statement by saying that "in his absence the Parliament confiscated his property and gave it to a stranger, who built a new house there, and called it *Plás Newydd*. The property was restored to him by the King on his return."

Now the "Calendar of the Committee for Compounding" puts rather a different complexion on the affair. [Middle] Gwersyllt being sequestered on account of the delinquency of Colonel Robinson, the Committee let it on a seven years' lease to Captain Roger Sontley¹ at a rent of £70 a year. On the 28th November, 1651, Captain Sontley petitioned for a confirmation of this

¹ Captain Roger Sontley, of Common Wood, Holt, a very active Parliamentary officer, and belonging to the "Independent party" in the army. He appears to have been the representative of the Sontleys of Vrondeg, in the Parish of Wrexham.

lease, but at the reduced rent of £60, he "having been at great charge for repairs." The Committee of North Wales was required to report upon the case; the members of which, on December 4th following, stated that "the buildings being much decayed and Sontley repairing them, they had let the estate to him for £60 a year;" and six days afterwards the Committee for Compounding confirmed this lease. Now, repairing buildings is obviously quite different from erecting a new house. Nor is Captain Sontley likely to have *afterwards* built a new house, for on the 23rd March, 1651-2,¹ the sequestration on Gwersyllt Hall in the parish of Gresford, and on houses in other parishes in county Denbigh, forfeited by Colonel Robinson, was discharged, this property having been purchased from the Treason Trustees by Piers Robinson. Now, Colonel John Robinson had an uncle, Piers Robinson, and it seems likely that this purchase was a family arrangement, Mr. Piers Robinson buying and holding it for the Colonel. Supposing, however, this suggestion to be unwarranted, is it likely that anyone would build a fair new house on land which he only held by a seven years' lease, part of which was already expired? The repairing of the house by Captain Sontley can be proved: the erection of a new Hall by him, or by any *lessee* of the Parliament, would be an event most improbable, and one which requires evidence very strong to induce credit; for the estate after 23rd March, 1651-2, belonged to Mr. Piers Robinson—subject, I suppose, to the unexpired lease of Captain Sontley. The last-named repaired the Hall; and out of this fact the myth must, after Colonel Robinson's death, have developed.

There are entries in the Gresford registers relating to other members of the family of Robinson of Gwersyllt, to whom I cannot with certainty assign a

¹ On the same day the sequestration was discharged on Colonel Robinson's estate of Myvachdy, Anglesey, "bought by Nicholas Robinson" (vol. iv, Calendar of Committee for Compounding).

THE ROBINSONS OF GWERSYLLT.

WILLIAM ROBINSON, eldest son of Bishop Robinson = Jane, dau. of Edward Price, Gent., of Newtown, Montgomeryshire; buried October, 1646.

Edward Robinson, living 1st March, 1626-7. Must have died young.

Col. JOHN ROBINSON, died 15th March, 1680-1, in the 65th year of his age; buried at Gresford, 22nd March.

Margaret, dan. of Colonel Edw. Jane, mentioned in will of Mr. Edward Price, 1st March, 1626-7. buried at Gresford, 19th September, 1694.

1 WILLIAM = Anne, dan. and heiress of Timothy Myddelton, Esq., of Pant Iocyn; married at Gresford, 21st August, 1682; buried 23rd August, 1693. at Gresford, 3rd December.

2 John Robinson, of = Anne. Broughton in Bromfield; bapt. at Gresford, 21st December, 1671; buried there, 13th July, 1693.

1 Margaret, = Sir George bapt. at Strobe. Gresford, 18th July, 1686.

2 Jane, bapt. at Gresford, 22nd April, 1673; married there 1695-6. [A "Madam" Jane Royden was buried at Gresford, 27th September, 1712.] Denb.

William Robinson, of Broughton, Attorney-at-Law; buried at Gresford, 3rd May, 1721, or 24th June, 1727. Had issue.

Margaret, born 21st June, 1686; bapt. at Wrexham, 10th July, 1686.

Lytton Strobe, bapt. at Gresford, 28th February, 1688-9.

<p>¹ JOHN ROBINSON, = Elizabeth, eldest surviving dan. of Sir Griffith Jeffreys, Knt., of Acton; bapt. at Gresford, 25th May, 1687; died 2nd November, 1732; buried at Gresford.</p>	<p>William Robinson Lytton (bapt. at = Elizabeth, dan. of Frances, bapt. at Gresford, 12th June, 1688), of Giles Heysham, Esq., of London. Living in October, 1733 [died in 1737 ary, 1689-90. —Burke].</p>
<p>¹ WILLIAM ROBINSON, = Elizabeth, dan. of Wm. Robinson Lytton, of 6th August, 1709. Married his cousin in 1733; died 24th June, 1739; was drowned off the Skerries.</p>	<p>¹ Dorothy, bapt. = Ellis Yonge, Esq., of Bryn Lorcyn and Acton. <i>ob. s. p.</i> first wife.</p>
<p>² Anne, bapt. = Cawley at Gresford, 4th September, 1711; married there 27th September, 1731; buried there 5th April, 1754.</p>	<p>² Anne, bapt. = Cawley at Gresford, 4th September, 1711; married there 27th September, 1731; buried there 5th April, 1754.</p>
<p>Elizabeth, died an infant.</p>	<p>Elizabeth, bapt. at Gresford, 11th May, 1714; buried there 11th July, 1735.</p> <p>Mary, bapt. at Gresford, 29th November, 1718; buried there 7th October, 1741.</p> <p>Fanny, bapt. at Gresford, 22nd February 1724-5; buried there 20th October, 1741.</p> <p>All three unmarried.</p>
<p>John Robinson Lytton, = Leonora, dan. of Esq., of Knebworth; living in 1733; married about 1744.</p>	<p>Barbara [bapt. at = Wm. Warburton. Knebworth, 3rd April, 1710. —Burke]</p> <p>Whence Lyttons of Knebworth.</p>

place in the annexed pedigree. These, therefore, I now copy :

14th Apl. 1680, Mrs. Jane Robinson de Gwersyllt [buried].

7th Mch. 1685-6, William ye son of John Robinson of Gwersyllt, bapt.

31st Jany. 1717-8, Mr. John Robinson of Gwersyllt was buried.

8th Feb. 1750-1, Mrs. Robinson of Wrexham [buried].

17th Aug. 1763, John Robinson Esq. from Erddig [buried].

In the Wrexham registers occur also the entries following :

8 Feb. 1750-1, Mrs. Elizabeth Robinson, died the 2nd, buried the [8th] at Gresford.

19 Mch. 1752, Mrs. Frances Robinson of Wrexham R [egis] buried.

There is a pedigree of the Robinsons given on p. 189 of vol. iii of the *History of Powis Fadog*; but I nevertheless present another pedigree of them, compiled by myself from deeds, registers, monuments, etc., which, although beginning later, is fuller for the period it covers.¹

The William Robinson, Esq., who died in 1739, was the last of the family to own the Middle Gwersyllt estate without interruption. On the 21st December, 1744, it was found that the debts left by him amounted, with interest accruing, to nearly £10,000, and other incumbrances to over £2,000. In 1745, accordingly, his heirs procured an Act of Parliament for the sale of all his property.

Concerning this last William Robinson, something curious may be related. He was drowned off the Skerries. Now, the Skerries had belonged to the See of Bangor, and was alienated by Bishop Nicholas Robinson in favour of his eldest son. The punishment,

¹ Concerning the Robinsons of Broughton in Bromfield, a branch of the Robinsons of Gwersyllt, much will be found in my *History of the Country Townships of the Old Parish of Wrexham*, pp. 101-103.

we are asked to believe, was visited on his great-great-great-grandson, for William Robinson, his last male descendant, "perished in a storm in his return from this dreary spot, with about a dozen people who had unfortunately attended him" (Pennant). Bishop Robinson had also alienated the Mynachdy in Anglesey, and both the Mynachdy and the Skerries remained in the possession of the Robinsons until the male line perished. People should really be more careful in the selection of their ancestors! Miss Angharad Llwyd, in her *History of Anglesey* (pp. 257, 258) has given an account of the drowning accident in which Mr. William Robinson and others perished, describing their "return from this dreary spot" as an after-dinner frolic. How this may be I know not, but this I know: that *every date* given in Miss Llwyd's account is wrong.

From the heirs or trustees of the aforesaid William Robinson, Esq., Middle Gwersyllt appears to have been bought by, or for, Giwn Lloyd, Esq. of Hendwr, Merionethshire. He is often called *Gwyn* Lloyd,¹ but this is a mistake. I not know when he died, but he appears to have been living in 1772. In Backford Church, Cheshire, is a monument to Sarah his widow, who died at Backford Hall, 14th April, 1782, aged 74. She was sister to Sir Rowland Hill of Hawkstone.

On 19th April, 1775, the estate of Middle Gwersyllt was offered for sale, and described as containing 450 acres, whereof the Park, "well fenced with a substantial brick wall, adorned with clumps of trees, with two fish-ponds therein," included 84 acres.

Then, or shortly afterwards, it must have been bought by John Humberston Cawley, Esq., of Upper Gwersyllt, the descendant through his mother of the former owners, who thus joined the two estates, both often called "Upper Gwersyllt." Of the Cawleys I

¹ In the Crown Rent Book for the Manor of Burton, 1795-1802, the jointure estate of Madam Robinson in Gwersyllt is said to have been purchased in 1763 by Edward Lloyd, Esq.

shall speak presently, but here it may be said that Mr. John Humberston Cawley appears to have sold the Gwersyllt estates during his life to John Atherton Esq. (of Liverpool, I think), whom I first find mentioned as living at Gwersyllt Park in the year 1805.

The subsequent history of the estate I cannot give with any approach to completeness.¹

I have already mentioned the Skerries as having been alienated to the first William Robinson of Gwersyllt. The following account, placed at my

CAWLEY, OF GWERSYLLT UCHA.

ROBERT CAWLEY, of Gwersyllt— Ucha; buried there 6th August, 1688.	Sarah, dau. of Betton, of Shrewsbury; married at Gresford, 28th February, 1681-2. She married, secondly, 15th January, 1706, at Wrexham, Robert Hughes, Gent., of Wrexham.
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JAMES CAWLEY, bapt. at
Gresford, 5th August,
1684; buried at Wrex-
ham, 9th April, 1712.

Robert Cawley, bapt. at
Gresford, 10th July,
1687; buried there
19th July following.

Sarah, bapt. at Gres-
ford, 19th Septem-
ber, 1682; buried
there 20th June, 1683

Thomas Humberston.—	Margaret, bapt. at Gresford, 14th February, 1685-6; married at Wrexham, 9th July, 1707. Heiress of Gwersyllt Ucha.
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Whence the Humberston-Cawleys.

disposal by Mr. Chancellor Trevor Parkins (who obtained it from Mr. Pennant), will show of what advantage the Skerries proved to Mr. W. Humberston Cawley, the eldest son of the Mr. John Humberston Cawley who purchased the Middle Gwersyllt estate. In 1715, Mr. John Robinson of Gwersyllt leased the Skerries to W. French, who obtained from Queen Anne a patent to build a beacon and lighthouse thereon. The lease was for 60 years, at £20 annual rent. Mr. W. French spent £3,000 on the affair, and his son-in-law, Mr. Sutton Morgan [of Cilwendeg] obtained in 1730 an Act to confirm the patent and

¹ The present owner of Gwersyllt Park is Colonel M. J. Wheatley, whose eldest son is Evelyn Moreton Wheatley, Esq.

extend the power of taking tolls. When the lease expired, it appears to have been renewed, the tolls then amounting to about £2,000 a year. In 1841, the tolls having risen to £20,226, the Crown decided to buy, and after long negotiations purchase was effected on the following terms:—

To Morgan Jones, successor of Sutton Morgan, £296,656.

To W. Humberston Cawley Floyer, successor of John Robinson, £148,238.

I have now to speak of the third large estate—that which was always called “Upper Gwersyllt,” and never changed its name. It was already in the possession of the Cawleys in the year 1660, but how this family acquired it I do not know. It appears to have been that held in 1620 by William and James Lewis, members of the Sutton family, and contained then 258 statute acres.

The Cawleys had formerly occupied land in the parish of Holt, Denbighshire, and I find a John Cawley, gent., of Isycoed, in that parish mentioned in 1620. The Christian name of the Mr. Cawley who held “Gwersyllt Ucha” in 1660 is not recorded in the assessment books; but in 1670 Mr. Robert Crawley was the owner, and the annexed pedigree shows all that I know concerning him and his children. His daughter Margaret carried the “Gwersyllt Ucha” estate to Thomas Humberston, gent., of Croes Iocyn (*Iocyn’s Cross*), in the parish of Holt.

Of the Humberstons, I present all I know with certainty in the form of a pedigree. But I cannot go any further back than the William Humberston, gent., who was buried at Holt, 3rd February, 1730-1. There were, however, Humberstons at an earlier date in this neighbourhood. “Thomas Humberstone the elder,” for example, of Mersley Park in the township of Allington, died in 1642. His nuncupative will was proved at Chester, 9th June, by his kinsman, Thomas Humberston the younger, to whom the deceased had

said; "I am but a blast : take these keys, and look to all" (Ebbelwhite, *Journal of the Chester Society*, 1893, pp. 62 and 63). I cannot identify this Thomas Humberston the younger, unless he was the "Thomas Humberston, gent.," who died 3rd November, 1674, and was buried at Holt.

HUMBERSTON AND HUMBERSTON CAWLEYS,
OF GWERSYLLT UCHA.

William Humberston of Holt; buried there 3rd February, 1730-1.

Thomas Humberston, bapt. Margaret, dau. of Robert Cawley, Gent., of
at Holt, 14th February, Gwersyllt Ucha; married at Wrexham, 9th
1684-5. July, 1707.

CAWLEY, afterwards CAWLEY=Anne, second dau. of John Robinson, of
HUMBERSTON CAWLEY, of Middle Gwersyllt (elder son of Wm.
Gwersyllt Ucha; bapt. at Robinson, elder son of Colonel John
Holt, 12th July, 1709; buried Robinson); married at Gresford, 27th
at Gresford, 8th July, 1749. May, 1731; buried at Gresford, 5th
April, 1754, aged 42.

JOHN HUMBERSTON CAWLEY, Mary Floyer, sister and Anne, born
of Gwersyllt Park, after- heir of Ralph Floyer, August, bapt.
wards of Esless, and of Esq., of Hints, co. Staf- 15th September,
Anfield House, near Liver- ford; prenuptial settle- 1739; died un-
pool. Born 26th February; ment dated 3rd May, married 31st
bapt. at Gresford, 20th March, 1741-2; buried at March, 1758;
Gresford, 27th October, buried at Gres-
1808. ford.

Wm. Humberston Cawley Floyer, of Hints; born 17th July; bapt. at Gresford, 11th August, 1766.	John, afterwards John Humber- ston, of Birming- ham, M. D.; born 17th April; bapt. 12th May, 1768, at Gresford.	Philip, afterwards= Catherine Philip Humber- ston, of Chester; Maria, born 6th May, bapt. died 23rd 24th May, 1771, at August, Gresford; died 20th 1859, July, 1844. aged 82.
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Charles Humberston, born Frances, only dau., died unmarried at
2nd August, bapt. 5th Chester, 6th May, 1842, aged 77.
September, 1783.

The younger children of John Humberston Cawley, Esq., of Gwersyllt, discarded the name of Cawley altogether, and his eldest son adopted the name of Floyer on succeeding to the Hints estate.

There was another old house in Gwersyllt, named in the ordnance map "Sydyllt." However, I find it almost invariably called "Sydalch" in the registers, and other parish books. The name Edward Lhuyd gives is "Ty'n y Sidalch;" while in the transcript I have of Norden's *Survey* (A.D. 1620) it appears under the form "Sydyn Sydalgh," evidently a copyist's mistake for "Tyddyn Sydalgh." I am convinced that "Sydalch," whatever that might mean, is nearer to the true form than "Syddyllt," for which last-named spelling there is no authority whatever. The property was held in 1620 by lease from the Prince by William Lewis, and then contained about 21 statute acres.

There was also a property in Gwersyllt belonging to the Edwardses of Stansty, called "The Belan." "Belan" is of very common occurrence among the place-names of this neighbourhood, and means, I believe, a *mound*.

A large part of the arable land of Gwersyllt consisted, in 1620, of common fields: that is, of closes of land divided into strips of unequal area, and owned by different persons, each owner having, however, in many cases several strips or quilletts in the same field. One of these closes was called "Maes Gwersyllt," or *Gwersyllt Field*. It lay on the borders of Stansty township, opposite Stansty Issa farm. That this arrangement of divided ownership had its origin *often* in the operation of the custom of gravelkind, I do not doubt. No other conclusion is possible from the distinct statements of surveys and deeds. But that those strips which were of equal area and contained one *erw* (2560 square yards), were due to the working of the common plough, seems also a reasonable conclusion. Many of them were called "erwé" (the local form of the plural of "erw") thus, "yr errowe yn tir bichan" (*the quillet in Tir Bychan*), "yr errowe yn tir Einion ddu" (*the quillet in Tir Einion Ddu, or Land of Einion the Black*), and so forth. By 1620, many of these quilletts were joined together by exchange or purchase; and this process has

been going on ever since ; until now, I believe, in Gwersyllt not a single quillet remains.

"Quetkie," as I find from old deeds and surveys, was formerly a very common generic field-name in Gwersyllt, as indeed it was in Burton also, and elsewhere. The etymology of "quetkie" is doubtless "coed-gae" = *wood field*, or field recovered from the primeval forest.

There was a common in Gwersyllt called "Mynydd Gwersyllt," or "Cefn Gwersyllt," which of course has been appropriated. In 1649, it is described as containing 5 acres. If these were "customary," as I suppose they were, they would equal about 11 statute acres. Judging from the name and from the probabilities of the case, Mynydd Gwersyllt or Cefn Gwersyllt must have been where Summerhill and Windy Hill now are. Edward Lhuyd (about 1699) wrote: "They dig coal at Windy Hill in Gwersyllt in the Commons."

"Rhos Wersyllt" (*Gwersyllt Moor*) is mentioned in 1620, but was not then an open common.

As to the canal, of which there are still so many obvious traces, especially near Gwersyllt Church, I have already said enough in my *History of the Country Townships of Wrexham Parish*, page 104.

Gwersyllt Church was built in 1850 and 1851, and by an Order in Council dated November in the year last-named, a district was assigned to it.

The existing village of Gwersyllt is now commonly called "The Wheatsheaf," after the name of the inn there.

THE EARLY SETTLERS OF CARNARVONSHIRE.

By PROFESSOR E. ANWYL, M.A.

CARNARVONSHIRE has been more fortunate than some of the other counties of Wales in attracting the attention of students of Welsh prehistoric archæology. The volumes of the *Archæologia Cambrensis* bear eloquent testimony to the interest which has been felt in the early remains of this county, in such articles as those of the Rev. H. Longueville Jones, the Rev. Hugh Prichard, the Rev. W. Wynn Williams, the Rev. E. L. Barnwell, the Rev. Elias Owen, Sir T. D. Love-Jones-Parry, Professor C. C. Babington, and others of a later period. There has been a revival of interest within recent years in the early antiquities of the district in connection with the exploration at Treceiri, and the wider question of the origin and epoch of the early stone fortresses of the British Isles. This latter question, too, is part of the still wider subject of the distinctive characteristics of the Bronze and Iron stages of civilisation. In connection with these topics it is important to emphasise the fact that it is only by means of excavation and careful exploration that the various problems which arise can be solved, and that funds are greatly needed in order to carry out a thoroughly systematic archæological survey of the Principality. We have reason to be very grateful to those members of the Society who have commenced the exploration of Treceiri with highly encouraging results.

No traces of Palæolithic man appear to have been found in Carnarvonshire. The district is not rich in spacious caves; so that if the relatives of the cave-men of the Vale of Clwyd entered it in Palæolithic times, they would have had to construct their own shelters as

best they could, of earth, wood, or stone, wherever natural shelter was unavailable. Of Neolithic man, however, there are abundant traces in the "cromlechau," the surviving stony skeletons of their tombs. Photographs (reproduced in collotype) of these, together with those of Anglesey, have been published, with a letterpress description of each, in a handy volume by Mr. John E. Griffith, F.L.S., F.R.A.S. (Jarvis and Foster, Bangor, 1900). Mr. Griffith very properly expresses his doubt whether the Coetan Arthur Cromlech, near Carnarvon, is a cromlech at all, and that on the opposite page found at Bryn, in the parish of Llanfairisgaer, seems doubtful also. The genuine "cromlechau" appear to be the following: (1) That known as Lletty y filiast, on the Great Orme's Head. (2) That called "Yr Hen Allor," in the parish of Llandegai, near a small farm called Ffynnon Bach. (3) That found on a farm called Penarth, about a mile and a-half from Clynnog. (4) That which stands nearer still to Clynnog village, in a field belonging to Bachwen Farm. (5) The Cefn isaf Cromlech, about two and a-half miles north-east of Criccieth. (6) The Ystumcegid Cromlech, about three miles east of Criccieth. (7) That found on a farm called "Cromlech," near the village of Fourcrosses. (8) The neatly-shaped Cefn Amwlch Cromlech (locally known as Coetan Arthur), on the Cefn Amwlch side of Mynydd Cefn Amwlch or Mynydd Penllech. By the side of this are the remains of another cromlech. (9) That of Cilan Ucha, in the parish of Llanengan. (10) The Mynydd Tir Cwmmwd Cromlech, in the parish of Llanbedrog. (11) That known as Cwt y bugail, near Roewen; and (12) The Porth Llwyd Cromlech, near Trefriw. These "cromlechau" are doubtless the remains of the graves of chieftains or other important personages, and are of interest as indicating in all probability the old Neolithic centres of population in the districts where they occur. It is not impossible, too, that these ancient sepulchres bore originally some resemblance in their structure to

the primitive dwellings, or rather night-shelters, of the men of these parts, whose building materials would consist almost entirely at first of stones, earth, and clay, wood being scarce, as large tracts of Carnarvonshire were probably almost treeless even in remote times. The mind of early man in these districts would be continually haunted by earth and stones, and so he naturally developed considerable ingenuity in making the best use of these materials. The character of the early remains of man is generally conditioned by local necessities, and this appears to be verified in the case of "cromlechau." As the Rev. E. L. Barnwell pointed out in the *Archæologia Cambrensis* for 1874, there are hardly any traces of "cromlechau" in Wales, except in the counties of Pembroke, Merioneth, Carnarvon, Brecon, Anglesey, and Glamorgan. This connection of "cromlechau" with a supply of suitable stones is strikingly shown in the case of Merioneth, the western portion of which has far more early stone remains in it than the eastern. In Pembrokeshire the greatest number of "cromlechau" are found where trap rocks are strewn over the surface; while in Anglesey there are numerous quartzose blocks that are very well adapted for megalithic structures. The same is also the case in Cornwall, Lower Brittany, and Guernsey. This relationship between the natural supply of material and the erection of "cromlechau" and other megalithic structures is well brought out by M. Emile Cartailhac, in his valuable works on the "Prehistoric Age in France and in Spain and Portugal."

In dealing with man in the prehistoric period, we can conveniently regard him in the environment (a) of his life; (b) of his death. As for Neolithic man in the surroundings of his life, it cannot be said that any of the remains of ancient hut-dwellings or fortifications now extant in Carnarvonshire can be assigned to the period when the use of metal was unknown. Yet, it is not unreasonable to suppose that the dwellings of the Age of metal, owing to the continuity of method in

human civilisation, give some indications as to the characteristics of their Neolithic prototypes. Nay, we may even venture to see in the mud houses that are found in the county, even at the present day, some indications of the materials which primitive man could employ, when occasion required. Building even with stones and clay requires considerable skill, so that the most ancient artificial shelters were doubtless made with the minimum of wall, by digging pits or holes in the ground, as in the subterranean dwellings of Caithness and the pit-dwellings of Wiltshire. As time went on, and greater skill was acquired, huts of simple form—circular, oval, or rectangular—would be built of earth, earth and stones, stones mortared with clay, or unmortared stone. The roof—of boughs, rushes, willows, osiers, and the like—would be supported by a pole rising from the middle of the hut. The Rev. S. Baring-Gould informs me that in some of the hut-dwellings on Dartmoor, traces have been discovered of the hole in the floor which formed the socket for such a pole. These dwellings and groups of dwellings were probably protected by dykes of earth, such as are still used in the county as substitutes for hedges, thickly overgrown with an impenetrable covering of briars, brambles, and above all gorse, which, when in bloom, is still one of the most characteristic features of the landscape in some parts of Carnarvonshire, notably the Llyn peninsula. The land was probably grazed, and later on tilled, by groups of the inhabitants in common. The upland pastures were grazed in summer; while in winter, for greater shelter, the sheep and cattle were driven to the valleys and lowlands. It was this ancient practice that probably survived in the "Hafod" and "Hendref" system of farming of later days. Cooking was chiefly carried on in the open air, just as baking still is occasionally in some parts of the county, when the house has no oven. The fuel consisted largely of brambles, gorse, and dried cow-dung. Water was boiled by means of "cooking-stones," heated in the

fire and dropped into the water to be boiled. At the approach of danger from enemies, the inhabitants would gather their flocks and herds into their gorse-enclosed fortresses, which were situated in the most inaccessible places known to them : such as a lofty height, or a sea-cliff that was difficult of access. In addition to the game which they caught, and the produce of their farms, they probably ate, especially in times of scarcity, the various non-poisonous wild berries ; and, when they lived within easy distance of the sea, shell-fish, sand-eels, and edible seaweed.

Turning now to the environment of Early Man in death, it seems probable that some of the conditions and distinctions of the living were here again reflected. The insignificant dead, if buried at all, were doubtless buried with little ceremony ; but the illustrious dead appear to have been buried in the nearest counterparts to their living abodes. Where the latter was a cave, the burial appears to have been made in a cave also. Where no natural cave was available, artificial sepulchral grottoes were hollowed out, wherever the nature of the rock—such as soft sandstone or chalk—rendered this possible. If the rock was unsuitable, and large slabs of stone, as in Carnarvonshire, were available, these were grouped together to form chambers, the interstices between the stones being filled with clay and rubble, and the whole structure covered with earth. As in life the living dwelt together, the same chamber was used for the burial of several bodies, and it had an opening for the purpose of new burials, generally on the east side. The body was often buried in a crouched-up attitude. The classical essay on the manipulation of the stones of early Megalithic structures is that by Frederick III, King of Denmark, written in 1857, and reprinted in English in the *Archæologia Cambrensis* for 1862. In this admirable essay, stress is laid on the stimulus to the acquisition of skill in stone-working given to Early Man by his intensely alert psychological condition in reference to stone, this alertness arising

from the pressure of necessity. The author of the essay suggests that the shaping of the stone was probably effected by means of an ingenious use of water, fire, wedges, and wooden mallets; and that it was transported to its destination by means of long poles, to each side of which leathern ropes could be attached, so that a number of men would be thus enabled to co-operate in the work. The coping-stone in this manner would be carried up an inclined plane of earth, and skilfully tilted into its place on the supporting stones.

There is an excellent account of ancient methods of burial by Mr. J. Romilly Allen, in the *Archæologia Cambrensis* for 1900, in which he summarises the characteristics of the various epochs, thus enabling us to form a vivid picture of some features of prehistoric life in Carnarvonshire. In Neolithic times, the prevalent form of the mounds which covered the cromlech was oval; later on, circular mounds became common, notably about the period of the introduction of bronze implements. It was not unusual, in the case of one of these circular mounds, to build a wall around its border, and then to surround the mound and the wall with a ditch and a circle of standing stones. This is thought to be the origin of some, if not all, of the stone circles found in Wales and elsewhere. For some reason or other, it appears that in Brittany, where alignments are frequent, stone circles are rare. At the period when bronze was being introduced, it appears that the older sepulchral chamber of the cromlech stage was often replaced by a "cist," or stone chest, placed in the centre of the mound, but the stone circle was still retained. Even in the Neolithic period, bodies were not invariably buried in stone chambers or stone chests: sometimes they were buried in long mounds in the bare earth, and sometimes without even a mound. When urns are found in Neolithic graves, they are, as Mr. Allen points out, generally in the form of a shallow bowl, with a rounded bottom, but a taller variety is also sometimes

seen, which is not unlike the "drinking-cups" of the Bronze period. Sometimes, these urns are ornamented with alternate bands of pattern and plain surface, and this type of ornamentation, according to Mr. Allen, survived into the Bronze epoch. In the Later Stone Age, however, the ornamentation was made by means of a pointed stick, while in the Bronze period the lines were made by means of a string impressed on the soft clay. The weapons that are found buried with the dead consist, in the case of Neolithic burials, of polished stone hammers and axe-heads (mounted at times in hafts of deer-horn), stone arrow-heads (both leaf-shaped and barbed), made, as a rule, either of flint or rock-crystal. There are also found flint knives, lance-heads, daggers, flakes, and bone-piercers. It appears, too, that the graves sometimes contain personal ornaments that are miniature copies of stone axes and hammers, necklaces made of shells, and the canine teeth of animals perforated, as well as rings of stone and shell. When skulls are found, they are generally dolichocephalic, and the shin-bones are often of a flattened variety. The existence of the aforementioned "cromlech" in Carnarvonshire makes it highly probable that the substratum of the population contains a large admixture of pre-Celtic stock, derived from Neolithic, and possibly even earlier, ancestors.

Towards the end of the long epoch generally known as the Later Stone Age, bronze began to find its way into Britain, navigation being by this time well established. In his *Rambles in Bosnia and Herzegovina*, Dr. Munro points out that canoes made of trunks of trees hollowed out were known from the earliest Neolithic times. The canoe found by Dr. Griffith Griffith, of Taltreuddyn, on the bank of Llyn Llydaw, is probably the work of someone acquainted with the use of metallic instruments, and has affinities with the Scottish specimens, with square stern and sharp-pointed bow. Bronze was not necessarily introduced into Britain by warlike invaders; but there can be little

doubt that the rapid extension of its use in this island was closely associated with the spread of those brachycephalic Aryan Celts, who introduced into Britain, and later into Ireland, the Goidelic form of Celtic speech. The very use of metallic weapons and implements must have greatly aided these men in extending their sway and in maintaining their possessions. It is not necessary to suppose that these or later invaders ruthlessly exterminated the previous inhabitants, or even made personal slaves of them. The position of the Goidelic, and later on of the Brythonic, invaders was more analogous to that of the Hebrew conquerors among the Canaanitish people, as described in the Book of Judges. There were probably settlements of the invaders and of the previous inhabitants side by side; the latter in various ways and in different degrees acknowledging the overlordship of the former. As Principal Rhys has suggested, some such arrangement may be reflected in the account of the "Coraniaid" in the story of Lludd and Llevelys, even in the late form which it has in the *Red Book of Hergest*. The present writer has also (in his article on "The Early Settlers of Brecon") given this as a possible explanation of the fact that the proper names in the Latin portions of bilingual Ogam inscriptions are written in their Brythonic rather than their Goidelic form. The adoption of a Celtic in place of the pre-Celtic tongue in Wales points to the political and economic, if not the numerical predominance of the invaders; but the echoes of pre-Celtic speech, as later on of Goidelic, may well have lingered for a long time in the mountain fastnesses of Carnarvonshire. Some features of Neolithic civilisation, too, may have survived more widely than others, owing to their suitability for the locality and its population. The higher social strata of the invaders doubtless used bronze weapons and implements, and adopted the practice of cremation to a far greater extent than the humbler inhabitants. Cremation, as Dr. Munro in his *Rambles in Bosnia and Herzegovina* points out, was a practice that first arose

among some of the more cultured races of the Mediterranean, and that spread thence over Europe "like an epidemic." As to the conditions of life of the men of the Bronze epoch, it should be noted that the use of the sword would have an effect, as Colonel Morgan has pointed out, on the form and character of their defences. I am informed, on the authority of Mr. J. Romilly Allen, that the number of undoubted Bronze Age fortifications in Britain is very small. It is highly important that all the ancient forts of Carnarvonshire should be thoroughly excavated in the light of modern antiquarian knowledge, in order to obtain the fullest information as to their date from the character of the objects found in them. Some of the objects found in Treceiri appear to indicate that it belongs to the Late-Celtic period. There are many problems still awaiting solution; but of this we can be certain with regard to the conditions under which man lived in Carnarvonshire in the Bronze Age, that the use of metal implements would be a great impetus to the tillage of the soil, and would tend to establish firmly the main lines of what came to be known as the "gwely" system of old Welsh land tenure.

When we come to regard man of the Bronze Age in the circumstances of his death and burial, we have trustworthy data to guide us in the county of Carnarvon and elsewhere. Though inhumation was practised, the characteristic interment of the Bronze Age, as already pointed out, was cremation: the ashes of the burnt bones being placed in a cinerary urn. This urn was enclosed in a cist or rectangular chest, made of flat slabs of stone. Sometimes the urn was set in an inverted position, but at other times it was upright, and its mouth was covered by means of a slab. Occasionally, the body was buried in a cist, without being burnt: and, in that case, it was generally doubled up, as in Neolithic times. Only one or two bodies, that were buried together, were placed in the same cist, and there was no entrance for the purpose of fresh burials, as

there was in the case of the cromlechs and cists of Neolithic times. Mr. Allen points out that in the Bronze Age the bottom of the cist was longer in proportion to its breadth than in the case of the stone-lined graves of the Iron Age.

As in the case of Neolithic interments, the cinerary urn (whether in a cist or not) was generally covered by a mound of earth or stones. This mound was utilised for fresh burials: the first burial (usually known as the "primary" burial) was made either below or on the surface of the ground, thus allowing room for other (or secondary burials) within the mound. Each of these new burials, however, had its own urn or cist. It is interesting to note, as Mr. Allen points out, that instances occur of the use of a natural hill or mound, instead of the artificial one. In addition to the cinerary urn, the mounds contain other vessels, such as drinking-cups, food-vessels, and so-called incense-cups. The vessels are often decorated with the chevron pattern—the characteristic ornamentation of this epoch. It appears that incense-cups are found in the cinerary urns in conjunction only with cremated remains, while drinking-cups and food-vessels are found in association with unburnt bodies: hence a natural inference that remains, where the former articles occur, are of a later type than those characterised by the latter only. The form of ornaments, which consists of alternate horizontal bands of plain work and pattern, is also found, and is a survival from the Neolithic period. The bronze weapons found in the tombs consist, as a rule, of daggers with a triangular blade, fixed by three rivets to a handle of wood. The latter is sometimes ornamented with gold—a metal in ancient times largely obtained in Ireland. Bronze razors are also found, ornamented with finely-engraved lines, arranged in a diagonal pattern of chequer-work. The use of flint knives survived into the Bronze period. These knives are usually leaf-shaped in form, and highly finished in workmanship. In addition to the foregoing objects,

Mr. Allen, in the important article already mentioned, states that stone implements also survived in the form of perforated axe-hammers, characterised by a beautiful polish. In this epoch, too, personal ornaments were buried with the dead, and took the form of necklaces of beads and jet, sometimes ornamented with lozenge-shaped patterns, consisting of rows of small dots. Necklaces of amber beads also occur—showing a trade connection with the Baltic region—as well as armlets of gold and bronze, and bronze pins. The purest skulls of the Bronze epoch are brachycephalic; but mesocephalic skulls are also found, showing fusion with the older long-headed Neolithic inhabitants.

With regard to Carnarvonshire man in the Iron Age, though he has left traces of his presence in some of the old fortifications of the district, there has been discovered no Late-Celtic burial place. The nearest of these burial places to Carnarvonshire, so far discovered, is the cairn at Mold. As iron rusts away very rapidly in the soil, discoveries of ancient iron weapons are much rarer than they would otherwise have been. A sharp look-out should be kept in all excavations for any traces that may have survived.

The following is a list of the chief Bronze-Age remains found in Carnarvonshire, a record of which has appeared in the *Archæologia Cambrensis* :—

1. 1851, p. 155. A short sword-blade of the Early Bronze period, and a short dagger of the same period, found at Dolwyddelan, and presented to the Bristol Museum by Lord Willoughby d'Eresby.

2. 1856, p. 123. A Palstave found at Deganwy.

3. 1856, p. 127. Two moulds for bronze weapons and a Palstave found at Danesfield, near Bangor, a quarter of a-mile from the Anglesey ferry, and two miles from the Aber passage.

4. 1864, p. 315. It is here stated that in 1824 a Bronze-Age burial place was found when a road was being made to Penybryn. A bronze Celt, much corroded, was also found close to Wig Farm.

5. 1868 records the discovery of an urn in 1858, at Waterloo port, near Carnarvon, containing calcined bones and ashes.

6. 1868, p. 256. An "incense-cup" was found at Bryn Seiont, near Carnarvon, in a large cinerary urn, with a cruciform incised ornament on the bottom of the cup. This cup, in 1868, was in the possession of the Rev. W. Wynn Williams, of Menaifron, Anglesey.

7. 1868. An "incense-cup" was also found at Bryn Crug, Llanfairisgaer, and also a bronze pin, about $1\frac{1}{4}$ ins. in length. This "incense-cup" is said to resemble a variety not uncommonly found in Yorkshire, Derbyshire, and Scotland.

8. 1868, p. 397. A small pointed piece of bronze was found in some old workings at Llandudno.

9. 1871, p. 20. An ornamented celt was found at Mynachdy Gwyn, south-west of Pantglas Station.

10. 1890, p. 156. A gold fibula was discovered near Carnarvon; a description of it was written by the Rev. Hugh Prichard. It was placed in Carnarvon Museum.

It is clear from the *Mabinogi* of Math ab Mathonwy, from some of the Triads, and from the *Book of Taliessin*, that the districts of Arllechwedd, Arvon, and Eifionydd supplied an abundant crop of legend in mediæval times. Some of the names contained in these legends also appear in the topography of the district, as, for instance, Llew or Lleu (= Irish Lug, Gaulish Lugus, whence Lugudunum), in Nantlle(u) and Dinlle(u), Gwydion, whose name survives in Bryn y Gwydion, near Clynnog, and in Moel Gwydion, near Trawsfynydd, and Aranrot, whose fortress (Caer Aranrot) is popularly thought to be at the bottom of the sea, near the mouth of the Llifon. In its present form, the story of Math ab Mathonwy, like the other parts of the Four Branches of the *Mabinogi*, consists of older materials re-cast and re-written. It is not improbable that some of the names are those of ancient Celtic deities, while others are derived from genealogies of the pre-Cunedda dynasties of the district, and that the stories vaguely reflect some of the earlier customs of the local tribes. Through present-day and mediæval folk-lore the

student of the past of Wales may dimly descry, as through a mist, some of the features of our early ethnology and social arrangements; but, even to the most experienced investigators this task must be a very uncertain and difficult one. The reader who wishes to study the most thorough and elaborate investigations of these legends from a comparative standpoint, will find them fully treated in Rhys' *Celtic Heathendom*; Rhys and Brynmôr Jones' *Welsh People*, and Rhys' *Welsh Folk-Lore*. There is also much valuable matter for the student of Carnarvonshire folk-lore, and its possible bearing on the characteristics of the early settlers of the county, in the Rev. D. E. Jenkins' *Bedd Gelert, its Facts, Fairies, and Folk-lore* (Ll. Jenkins, Portmadoc, 1899), based on the writings of the late William Jones, *Bleddyn*, and containing an introduction by Principal Rhys. The latter has also touched upon the relations between Lleyn and Leinster in his Presidential Address to the Cambrian Archæological Society, printed in *Archæologia Cambrensis*, 1892, p. 56. There are also some interesting studies in the ethnology of Anglesey and Carnarvonshire in *Keltic Researches*, by Mr. E. W. B. Nicholson, Bodley's Librarian in the University of Oxford. We shall be in a better position to determine the relations between the various strata of population, pre-Celtic, Goidelic, and Brythonic, here as elsewhere, when the ancient fortifications and hut-dwellings have been thoroughly investigated. These investigations, together with a thorough study of the methods of land tenure, as shown in the Record of Carnarvon, and of the dialects of Anglesey and Carnarvon, ought in conjunction to make the early history of these districts fairly clear. In conclusion, I append the following list of subjects connected with the prehistoric antiquities of Carnarvonshire, discussed in the *Archæologia Cambrensis*, in the hope that it may be of service to future investigators:—

1. 1846, p. 70. An Account of the Early Remains of the Conway District, by H. Longueville Jones.

2. 1846, p. 169. A Paper on British Forts upon the Coast of Carnarvonshire.
3. 1846, p. 405. Antiquities at Clynnog.
4. 1847, p. 97. The Cromlech on Mynydd Cefn Amwleh.
5. 1848, p. 269. An Account of some Old Fortifications and Cromlechau.
6. 1849, p. 1. The Clynnog Fawr Cromlech, etc.
7. 1849, p. 6. British Remains on Carnedd Dafydd and Carnedd Llewelyn, by H. Longueville Jones.
8. 1849, p. 82. Notes on the Antiquities of Clynnog and the Neighbourhood.
9. 1851, p. 155. A Bronze-Age Discovery at Dolwyddelan.
10. 1856, p. 91. A Description of the Dolbenmaen Cromlech.
11. 1856, p. 96. Caer Carreg y fran, described by C. C. Babington.
12. 1856, p. 123. An Account of the finding of a Palstave at Deganwy.
13. 1856, pp. 127, 128. An Account of the Bronze-Age Remains found in 1800, in Danesfield, near Bangor.
14. 1861, p. 140. Carnarvonshire Antiquities, from a MS. communicated by T. Wright, Esq., F.S.A.
15. 1861, p. 236. Ancient Fortifications near the mouth of the Valley of Llanberis, by C. C. Babington.
16. 1863, pp. 331, 332. Notes on some Curiously-marked Stones near Bethesda, by Elias Owen.
17. 1864, p. 315. Some Antiquities of the Aber district.
18. 1865. An Account of Tre'rceiri.
19. 1865, p. 137. Circles at Aber, described by J. T. Blight.
20. 1865. On Ancient Fortifications in Carnarvonshire, by C. C. Babington.
21. 1866, p. 215. Arvona Antiqua, containing an Account of Ancient Cytiau near Llanllechid, by Elias Owen.
22. 1867, p. 62. An Account of a Cromlech, a Cistvaen, and other remains at Llandegai, by Elias Owen.
23. 1867, p. 102. Arvona Antiqua, by Elias Owen.
24. 1867, p. 150. Marked Stones in Wales, by E. L. Barnwell. Reference is made to the marks on the Cromlech near Clynnog Church.
25. 1867, p. 276. Pen Caer Helen, described by J. T. Blight.

26. 1868, p. 217. An Account of the Urn found in 1858 at Waterloo Port, near Carnarvon.
27. 1868, p. 256. An Account of the Bryn Seiont Cinerary Urn and Incense-cup; also of the Incense-cup and other remains found at Llanfairisgaer.
28. 1868, p. 397. An Account of a small pointed piece of Bronze found at Llandudno.
29. 1869, p. 58. A Comparison of the Inner Rampart at Dinas Dinorwig to Dinsylwy (W. Wynn Williams).
30. 1870, p. 20. An Account of the Monachty Gwyn ornamented Celt.
31. 1871, p. 66. Tre'r Ceiri, by E. L. Barnwell.
32. 1872, p. 51. Demolished Cromlechs in Lley, by D. Silvan Evans.
33. 1872, p. 161. An Account of the remains of a Cromlech near Pwllheli, by J. Peter.
34. 1872, p. 239. Arvona Antiqua: An Account of Hut-dwellings at Coed Uchaf, Llanllechid, by Elias Owen.
35. 1873, p. 154. Ancient Fort of Pentyrch, near Llangybi, by W. Wynn Williams.
36. 1874, p. 81. Pen Caer Helen, described by R. W. B.
37. 1874, p. 150. An Account of the ancient Canoe discovered on the bank of Llyn Llydan, by E. L. Barnwell.
38. 1875, p. 128. Remains of ancient Smithies near Dolbenmaen (W. Wynn Williams).
39. 1875, p. 220. Arvona Antiqua: Remains near Llanllechid, by Elias Owen.
40. 1875, p. 303. Maen Hir at the entrance to Glynllifon.
41. 1877, p. 220. Cytiau of Braich y Dinas, etc., described by Hugh Prichard.
42. 1877, p. 323. Ancient Fortresses of Carnarvonshire; classified by C. C. Babington.
43. 1878, p. 217. Craig y Dinas, near Clynnog; described by E. L. Barnwell.
44. 1878, p. 312. Further Notes on Old Fortifications (C. C. Babington).
45. 1879, p. 99. The Carnarvon Talisman (E. L. Barnwell).
46. 1881, p. 338. Classification of Ancient Fortifications (C. C. Babington).
47. 1882, p. 79. A Comparison of Tre'rceiri with similar Scottish remains.

48. 1883, p. 192. Pen Caer Helen (E. L. Barnwell).
49. 1884, p. 138. A Reference to Cromlech Farm, near Fourcrosses.
50. 1887, p. 241. Old Fortifications (Hugh Prichard).
51. 1887, p. 252. An Account of Pen y Gaer, Llanaelhaiarn.
52. 1887, p. 254, An Account of Craig y Dinas.
53. 1888, p. 58. The Llanrug Cromlech.
54. 1888, p. 168. The Llanfairfechan Cromlech; described by Mr. Worsley, F.S.A., of Warrington.
55. 1890, p. 156. An Account of the Carnarvon Gold Fibula (H. Prichard).
56. 1892, p. 56. Relation of Leinster and Lleyn (Professor Rhys).
57. 1895, p. 18. The Goidels in Wales (Professor Rhys).
58. 1897, p. 17. Tre'rceiri and Eildon (Dr. D. Christison, F.S.A. Scot.).

Since 1899, the chief researches in the prehistoric antiquities of Carnarvonshire have been the explorations of Tre'rceiri, by the Rev. S. Baring-Gould, the Rev. John Fisher, B.D., and Mr. Harold Hughes. In *Archæologia Cambrensis*, July, 1903, there is a valuable reprint from the British Museum *Additional MSS.* No. 28,860, on Ancient British Camps, etc., in Lleyn, county Carnarvon, by Mr. Edward Owen.

CHURCH OF SAINTS MAEL AND SULIEN, CWM, FLINTSHIRE.

By HAROLD HUGHES, Esq., A.R.I.B.A.

THE small village of Cwm is picturesquely situated, with a well-wooded background, on the foot of the hills rising on the eastern side of the Vale of Clwyd, and is distant about three or four miles from St. Asaph and Rhuddlan respectively.

The church is a parallelogram, and, the roof being modern, there is no architectural division between the nave, chancel, or sanctuary, otherwise than by successive flights of steps. The external dimensions are 88 ft. 6 in. by 26 ft., and the internal 79 ft. 5 in. by 20 ft. On the south side a simple porch has been added. The ground rises rapidly from west to east. The most important entrance is at the west end. It is approached by a flight of four steps, the lower having excessively high risers. (See plan of church, Fig. 1, and the western entrance in detail, in Fig. 2.) Within the church, the level of the floor at the western end is reached by a second flight of three steps. Immediately east of the south entrance there is a rise of two steps to the level of the nave proper. The chancel is raised three steps above the nave, and two further steps are placed before the sanctuary. Whether all the steps occupy their original positions is uncertain; but it is evident that the ancient floor-levels approximately corresponded with those existing. The windows rise correspondingly from west to east. The rough paved floor of the western division doubtless coincides with the ancient floor-level at this end of the church.

The lower part of the western wall is 6 ft. 6 in. in width. Above the doorway, a deep weathering of wrought stone, running the length of the western end,

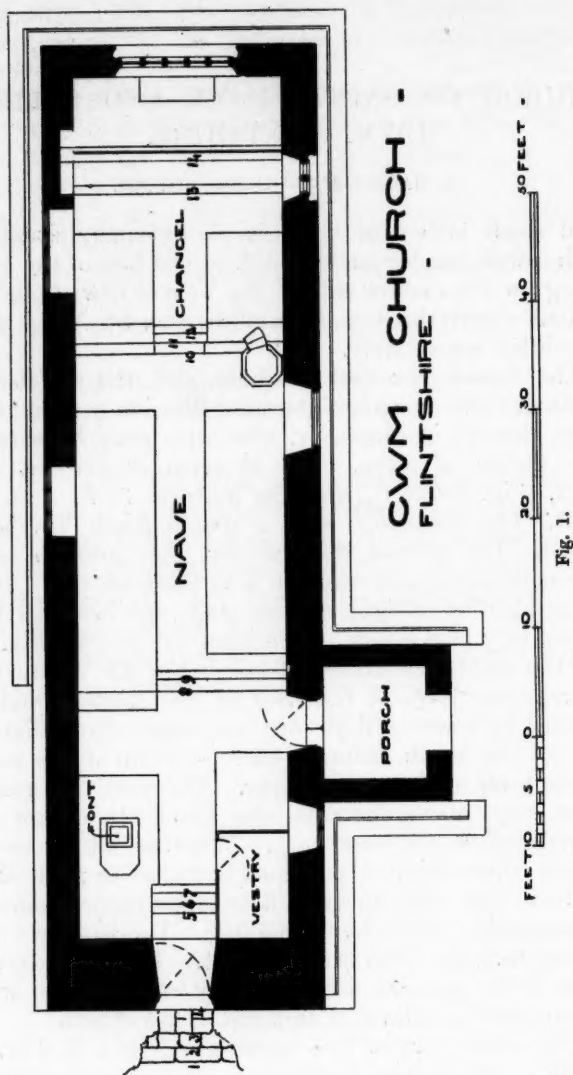


Fig. 1.

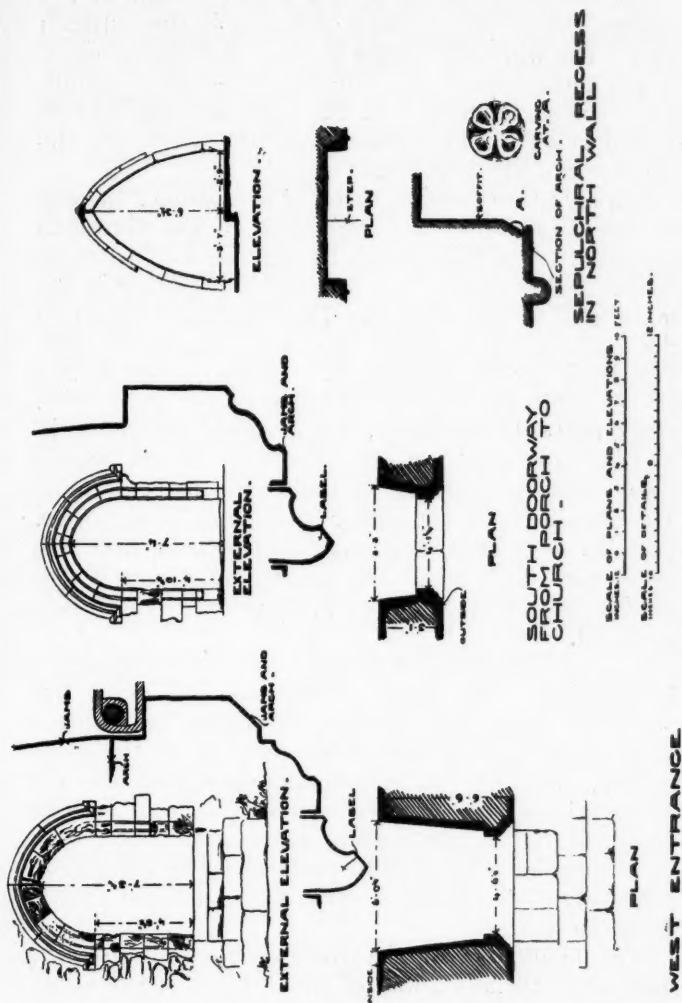


Fig. 2.—Cwm Church, Flintshire.

reduces the width by 2 ft. The gable is terminated by a bell-gablet, arranged for two bells.

The church is lighted by six windows—one in the eastern, two in the northern, and three in the southern wall. The windows belong to four different periods. In the northern wall, opposite the end of the altar-rail, is a sepulchral recess. In the south wall, to the east of, and close to, the entrance from the porch, are the remains of a simple stoup.

The structure appears to be of one period: the end of the fifteenth or the beginning of the sixteenth centuries. To this period belong the two entrance doorways, the eastern window, and the window in the south wall of the chancel. The sepulchral recess in the north wall is composed of stones of an earlier date. The detail is rude and simple. The four-lobed flowers on the soffit, near the outer edge, placed about 5 in. apart, centre to centre, are characteristic of fourteenth-century work (see Fig. 2). The apex of the arch is considerably to one side of the centre of the opening. The voussoirs do not follow the curve of the arch. Portions of a rude hood-moulding remain over the upper part of the arch. The general appearance is that of old stones re-used, and set in a manner not originally intended.

The general character of the two entrance doorways is identical. The sizes of the openings vary but slightly. Each doorway has an obtuse two-centred arch. The label-mouldings are worked to the same section. The arch and jamb-mouldings of each doorway are continuous. The wave moulding appears in both instances, but in the western entrance it is employed in connection with a plain chamfer. The stonework, especially of the western entrance, has suffered greatly from the weather.

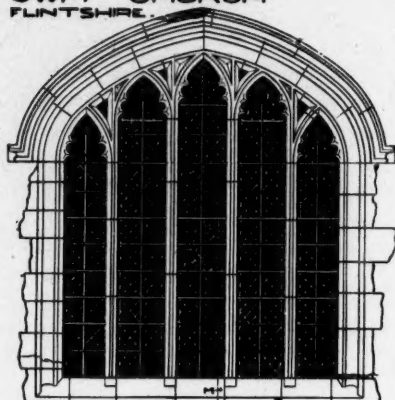
The mouldings of the eastern window, and the window in the south wall of the chancel, are identical. The label-mouldings correspond with those over the entrance doorways. The mullions have hollow chamfers. The outer jamb, arch, and head-mouldings contain a deep hollow, while the inner are splayed. The east

window (Fig. 3) has five lights, contained under a four-centred arch. All the lights extend to the containing arch. The head of each light is pointed, and has cinquefoiled cusping. The mouldings of the mullions do not die on the sill, but have square blocks, equal to the breadth and depth of the mullions, left on the sill-stones to receive them. This window is erroneously described in *The History of the Diocese of St. Asaph*, p. 287, as "Early English." The south window of the chancel (Fig. 4) is comparatively small, and consists of two lights, each with cinquefoiled cusped arches, contained under a square head.

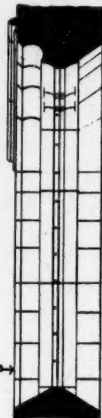
Towards the west end of the south wall of the nave is a window differing in character, but probably of near date to the two windows described above. It is shown in Fig. 5. The window is raised a considerable height above the floor-level. Probably it does not occupy its original position, but has been placed at the present high level with the idea of partially lighting a western gallery. The design is that of two trefoil-headed lights. The jambs and mullions are simply chamfered. There is no enclosing order on the exterior, as in the case of the former windows. A rough relieving arch of local stone is built over the square head. The internal head consists of a stone slab, probably an old tombstone.

The two windows in the northern wall probably belong to the very late sixteenth or early seventeenth centuries. In all likelihood this wall originally was blank. In any case, the two windows were formed to obtain extra light. The eastern window is shown in Fig. 5. Both windows resemble each other in general design. The eastern contains four, the western three lights. The heads of all lights are three-centred. The square-headed label-moulding over the eastern is absent from the western. The masonry above the internal heads was supported on oak lintels, but these had entirely decayed. The stones of the jambs are set on edge, and, therefore naturally were in a very dilapidated condition.

CWM CHURCH
FLINTSHIRE.



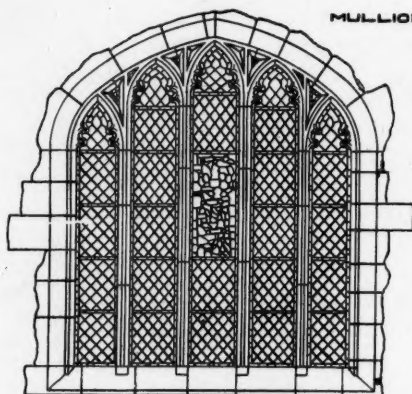
EXTERIOR
ELEVATION



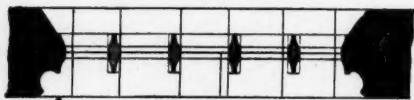
EXTN

SECTION

MULLIONS ARE MODERN



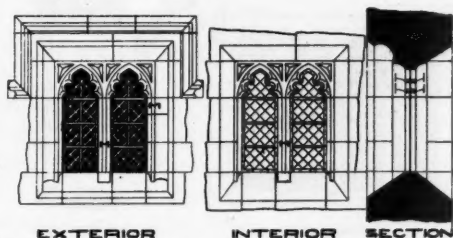
INTERIOR
ELEVATION



EXTERIOR
PLAN

Fig. 3.

In 1769 the congregation desired further light. For this purpose, the large round-headed window was in-



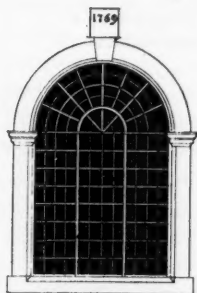
EXTERIOR

INTERIOR

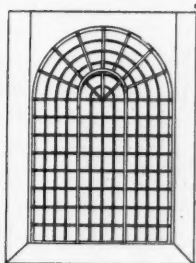
SECTION



PLAN

WINDOW IN SOUTH
WALL OF CHANCEL

EXTERIOR



INTERIOR



PLAN

NAVE WINDOW
NEAR PULPIT
IN SOUTH WALL

Fig. 4.—Cwm Church, Flintshire.

serted in the south wall (see Fig. 4). The jambs have small moulded caps on the exterior, and the arch has a keystone, over which, on a separate stone, is inscribed the date. The glass in lead frets is fixed but

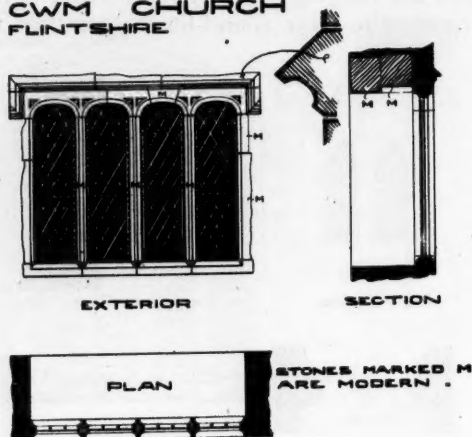
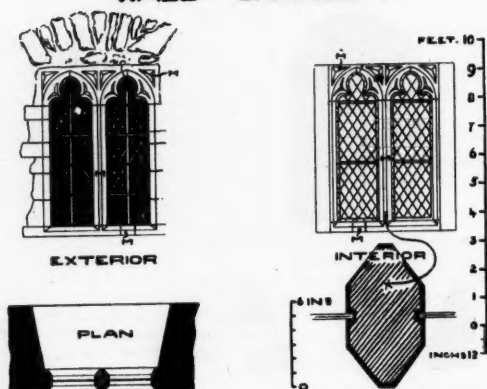
CWM CHURCH
FLINTSHIREWINDOW IN NORTH
WALL OF CHANCEL.WINDOW IN SOUTH WALL
NEAR WEST END.

Fig. 5.

slightly set back from the outer wall-face, and is supported by a framework of wrought iron. The iron stanchions and saddle-bars in the three earlier windows,

as usual, were on the outside of the glazing. The windows in the north wall had stanchions only, two to each light, and these were placed inside the glazing. The iron framework of the 1769 window was internal. Slips of iron were placed externally to keep the glazing in position. These had decayed, though the framework remains as good as ever.

The porch is of late date, and lacks interest.

Fragments of painted glass, to the extent of one hundred and twenty pieces, remain. They, doubtless, are of the same date, and form portions of the original glazing of the east window and the window in the south wall of the chancel. All the fragments have been re-leaded, forming a panel in the centre of the east window. They may be noticed in the elevations, Fig. 3. In several instances the colouring is almost entirely worn off the glass. Illustrations of all the most important pieces are here reproduced. In a recent Academy lecture, Professor Aitchison remarked: "Some wags have published books of old stained glass, where nothing is given but the outlines in black and white: as colour is *the* point in stained glass, we might as well have a book of the Greek statues, in which the colour is given without the shape."¹ I have endeavoured to impart something of the feeling of the colour into my ink sketches. For the rest the verbal description, I fear, must suffice. The glass employed is clear, for the most part of a greenish tint; portions of the glass, in many cases, being stained yellow in places, while certain pieces are yellow throughout. A few fragments are of a richer and deeper colour. A brown chocolate has been employed in the painting, giving the effect of a grey tone when seen against the light.

The fragments illustrated are as below:—

Figs. 6 and 7.

A. A portion of a chalice, with bell, short stem, ornamental knop, and several-sided foot. The latter bears the monogram

¹ *Journal R. I. B. A.*, 1904, p. 64.

thr. The base of the foot has trefoiled terminations. A zigzag pattern occupies the background. The glass is a light green; the chalice is stained yellow. Painting of chalice is with chocolate paint, and of background with white. Some portions are much worn, especially the lower right-hand corner.

B. The head of a crozier. Yellow-tinted glass. Brown paint; varies from light to dark; the paint is much worn.

C. Head of an ecclesiastic, with tonsure. Greenish-tinted glass; under hair stained yellow. Painted with brown chocolate of different degrees of depth.

D. A head, with curling hair. An angel, or young man? The collar of the dress is embroidered. Glass greenish tint, stained yellow under hair. Paint brown, varying in depth.

E. The head, apparently, of an old man, much troubled. Yellow tint across clear green ground, from neck to left eye and forehead. Painting as above.

F. A portion of a figure, with folded hands as if in prayer. Glass greenish ground. Painting as above. All slightly shaded.

G. A foot. The ground appears to be covered with rich foliage (plants or long grass). Green ground, stained yellow under plants, and appears to have been covered with a brownish paint, which has been scraped off to form plants.

H. Central portion of a figure, with dress held in at the waist. Arm slightly bent and hand falling listlessly. Greenish glass; chocolate outlines; brownish shading. Texture obtained over whole with white (?) paint.

Figs. 8 and 9.

I. Portion of a wing (?) Yellow ground; light at bottom, deepening to a deep red orange towards the top. Paint brown; that on the right is very dark, giving the appearance of black.

J. A foliated pattern on blue ground.

K. A foliated pattern on crimson ground. The brown paint of leaves gives the appearance of deeper crimson.

L. The sun? Ground yellow, varying in depth. The background smudged with paint, scratched off in zigzag lines, showing light on dark ground.

M. Flames (?) Green ground, stained yellow, excepting right-hand portion. Nearly all shaded.

N. A scene, probably from representation of the Judgment Day. A figure in a shroud, with upraised hands, rising from a coffin, ornamented on the outside with dots. Background: flames,

grass, or flowers. Greenish ground; background and edge of coffin, yellow stain. Outlines: dark brown, having the appearance of black. Shading of various depths.



Fig. 6.—Fragments of Glass in Cwm Church, Flintshire.

o. A pattern formed of circles, on one edge of glass. Greenish ground; ornament tinted yellow. All clear glass seems to have had a coat of paint.

P. Flames (?) Greenish glass ; portions stained yellow.

Q. A hand.

R. Ornament, on greenish ground.



Fig. 7.—Fragments of Glass in Cwm Church, Flintshire.

S. Ruby glass, shaded.

T. A barrel-shaped article, with end ornamented with quatre-foil. Ends of cusps have trefoiled terminations. The fingers of a hand appear in one corner. Ground yellow, varying in depth. Painting as above.

Figs. 10 and 11.

u. Canopy work. Glass green, with portions, bands, finials, crockets, etc., stained yellow. Whole of glass has apparently

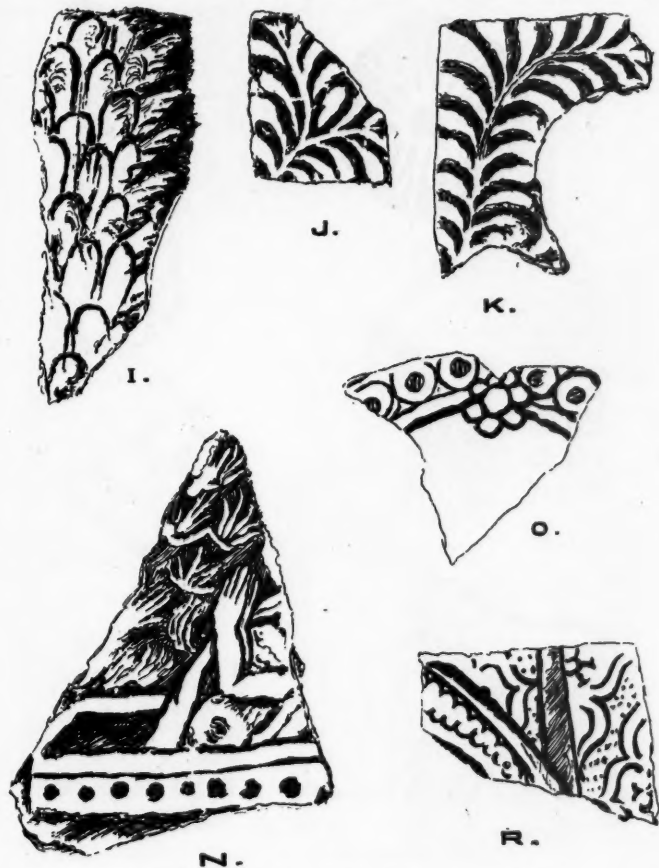


Fig. 8.—Fragments of Glass in Cwm Church, Flintshire.

been covered with a layer of light paint. Much of the painting of this piece of glass has been worn away. The outline of left portion can only be faintly traced.

v. A wavy border Brown paint on gold.

w. Portion of cusping (?), containing trefoiled panel. Greenish glass, many portions stained yellow. Possibly the painting on the left is intended for a wing.



Fig. 9.—Fragments of Glass in Cwm Church, Flintshire.

x. Rude cinquefoil arches, with quatrefoiled circles above. Clear green glass. Dull yellow circles, arches, and tracery, obtained by means of dabbing paint on back of glass.

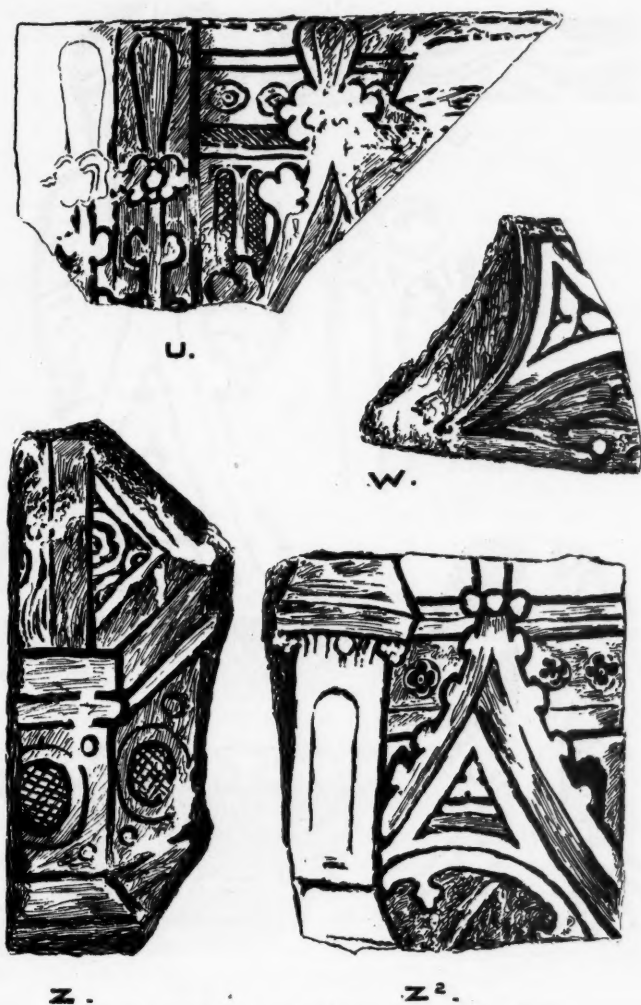


Fig. 10.—Fragments of Glass in Cwm Church, Flintshire.

y. Portion of canopy. Green ground, with portion stained yellow.

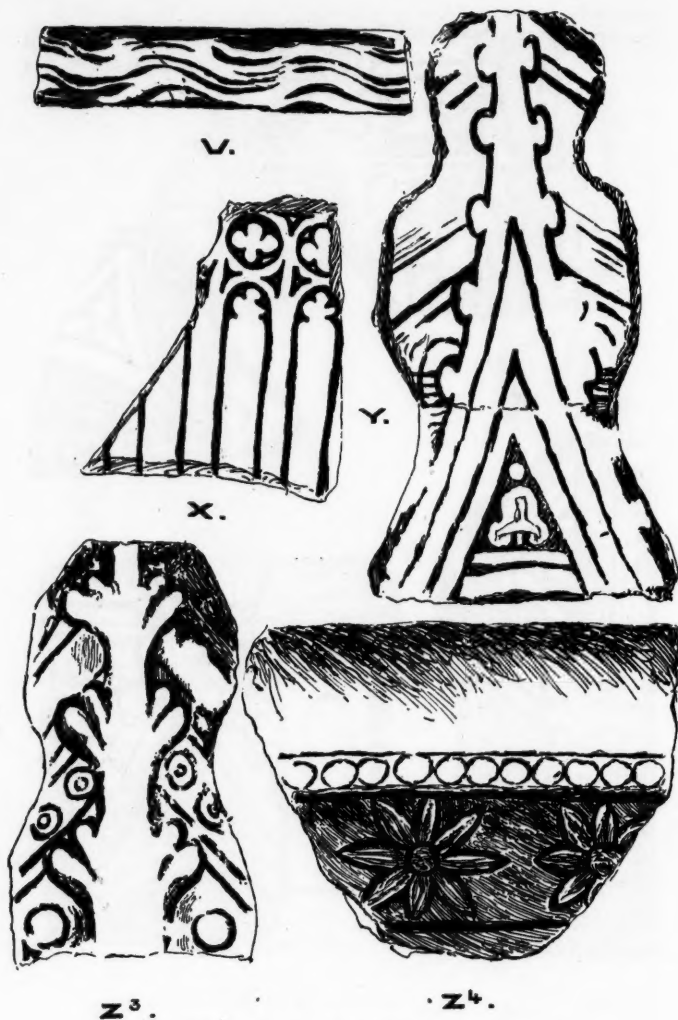


Fig. 11.—Fragments of Glass in Cwm Church, Flintshire.

z. Possibly portion of pedestal or chest. Greenish glass. Circles, some bands, and other portions, stained yellow. Left

upper portion apparently intended for flames. Gold deepening to deep orange towards top.

2^d. Canopy work. Greenish ground; portions stained yellow.

3^d. Canopy work. Glass as above.

4^d. Border, with two bands: outer of small circles and inner of star-shaped figures. Green glass. Upper portion stained yellow, and shaded with brown paint. Band of circles has yellow ground.

The quality of work is most unequal. The heads especially are drawn in a manner, and with care, apparently far beyond the capability of the workers of some of the inferior glass.

In the middle of the last—or nineteenth—century, work, more in the way of destruction than “restoration” was undertaken in connection with the church. The ancient oak roof probably disappeared at this time, and was replaced by one of deal. Unsightly pews, pulpit and fittings, stained a horrible red, were erected. A modern gallery at the west end, which until recently existed, may probably have belonged to this period. Probably at the same time the old internal plastering of the walls was hacked to form a key for new plastering.

The fabric being again in need of considerable repair, in 1901 certain works were undertaken through the instrumentality of the Vicar, the Rev. T. Major Rees, who was greatly aided in his work by the help and personal interest taken by the Bishop of St. Asaph. The gable above the eastern window was badly cracked and bulged. It was found necessary to reset the tracery and the window arch, with the exception of the springer-stones, and to rebuild the wall above the east window. Some stones in all, with the exception of the 1769 window, were decayed to such an extent that it was necessary to replace them. The few new stones are marked by the letter M on the drawings. Only those stones which were in an extreme condition were renewed. The decayed wood lintels of the northern windows were replaced by stone. The ex-

ternal stanchions and saddle-bars were corroded through, and, unfortunately, had to be renewed. The glazing is modern, with the exception of the ancient fragments re-leaded in the centre of the eastern window. Probably the windows had been re-glazed, to a great extent, in the "restoration" of fifty years ago; but the lead frets were again in a very bad condition and much of the glass broken. The church being extremely damp, the external ground was excavated, and a channel formed round the north, east, and south walls. The earth had accumulated—in the way usual in churchyards—against the external walls. The unsightly modern western gallery, no longer required, was removed. The open wooden floors under the seats had been attacked by dry-rot. The space below the floors was therefore filled in, and solid floors constructed. The pews and wooden fittings were retained, but they, together with the roof-timbers, were stained green. The walls were re-pointed outside. A large extent of the internal wall plastering was in a very decayed state, and had to be removed and renewed. In carrying out this work the ancient plastering was brought to light. The surface, however, had been terribly hacked, and was in an advanced state of decay. It was found impossible to preserve it. A sufficient extent of ancient surface was exposed to show that all walls had apparently originally been decorated. The scheme was that of black-lettered wording within decorated borders. On the east wall, to the north of the window, could be traced

" pray ye . . ther which art in "

This evidently is taken from Matt., vi, 9. "After this manner, therefore, *pray ye Our Father which art in,*" etc.

The lettering consisted of black letters on a white ground, contained in an orange-coloured border, decorated with red streaks at right angles to, and between, two black lines. At a lower level, and on other portions of walls, there were signs of a yellow

decoration. Specimens of the letters are given in Fig. 12.

The church contains three sepulchral slabs, all more ancient than the structure.

The lower portion of the slab, Fig. 13, has disappeared. The remains of the stem of a cross can be traced in incised lines down the centre of the stone. The head of the cross is contained within a sunk circle,



Fig. 12.—Lettering on Walls.

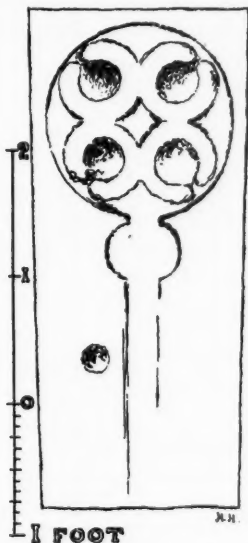


Fig. 13.—Sepulchral Slab.

Cwm Church, Flintshire.

and consists of four raised incomplete circles, set diagonally, and touching each other. The stone is too far worn to ascertain whether the circles were in any further way worked. The cross-stem has a knop immediately below the head. There is a small circular sinking to the left of the stem. The slab had been used in the floor of the porch; but it has now been taken into the church and erected against the west wall.

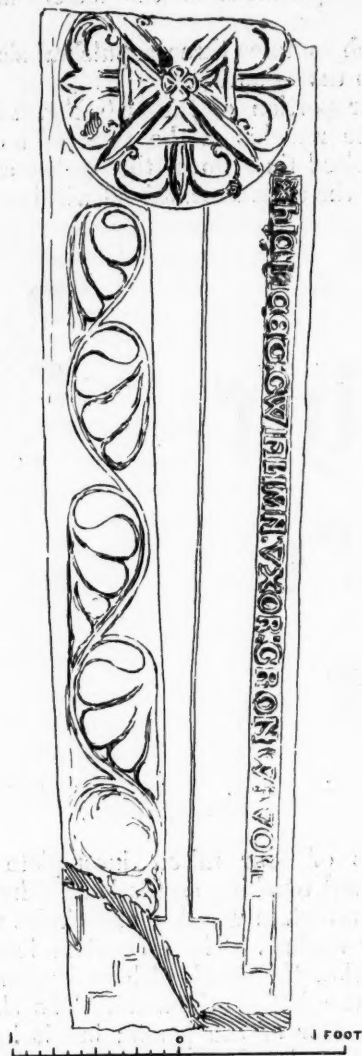


Fig. 14.—Sepulchral Slab in Cwm Church, Flintshire.

The sepulchral slab, Fig. 14, was lying loose on the floor of the church. It has now been set erect, against the west wall, behind the font. The slab contains a cross, with a three-stepped calvary, a stem widening towards the top, and a foliated head, contained within a circle. A Maltese cross, with a four-lobed flower in the centre, occupies the middle of the cross-head. Between the arms of the Maltese cross are narrow leaves set diagonally, and beyond the arms are leaves arranged as in the *fleur-de-lys*. On the left of the stem is a running band of foliage. An inscription is carried down the other side the stem, near the edge of the stone. It runs :—

“HIC : IACET : GWIALIMA : UXOR : GRONW : VO[. . .].”¹

The top of the stone is missing. The lower left corner is broken off. The slab in character resembles the “Ellena” slab at Newborough, illustrated in *Archæologia Cambrensis*, 1895.² The latter differs in that the head is contained within a square, the two sides of the stem are parallel, and the running band of foliage is missing. The slab is of fourteenth-century character. The carving is shallow, and the execution of no very high order.

Fig. 15 is the lower portion of a sepulchral slab, now set against the west wall. An inscription runs down the centre, returns along the bottom and partially up the left edge of the stone. It reads :

“[HI]C IACET : HOWEL : AP : H [. . .] AP : MAREDUD.”

The T in IACET is reversed. A sword occupies the right division of the stone, and three four-lobed flowers, near the base, are doubtless inserted to give balance to the general composition. A running band of foliage,

¹ Professor J. E. Lloyd, to whom I have submitted a drawing of this slab, writes :—“I am inclined to think GWIALIMA is the graver’s way of spelling what was given as Gwenliana, i.e., GWENLLIAN. It certainly cannot be brought into closer relation to any other ordinary Welsh female name.”

² *Arch. Camb.*, Ser. 5, vol. xii, p. 120.

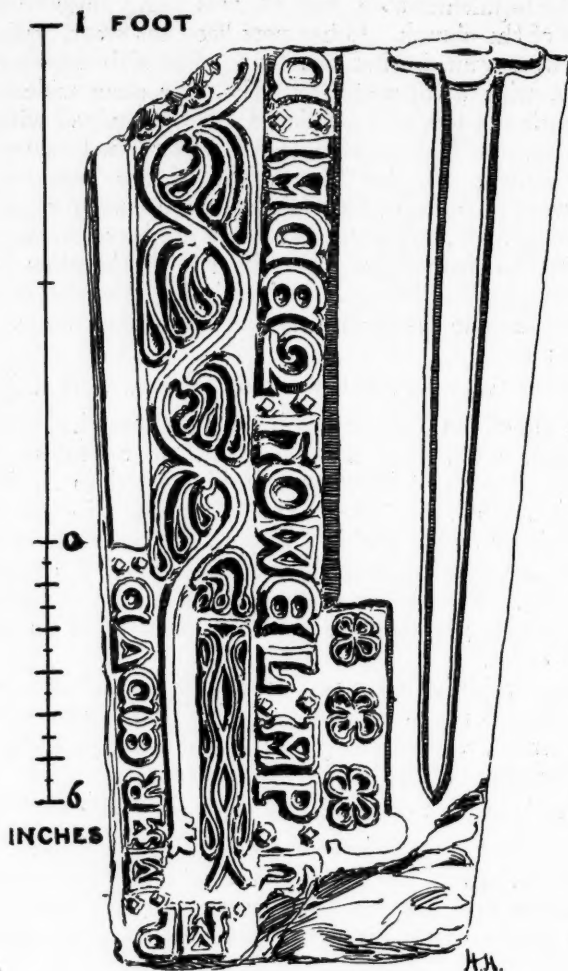


Fig. 15.—Sepulchral Slab in Cwm Church, Flintshire.

starting from a diminutive root, occupies the left side of the stone. The character of the slab is that of fourteenth-century workmanship.

Fig. 16 illustrates the remains of a most interesting crucifix. The same figure, carved in almost identical lines, appears on the front and back faces of the stone. The heads are missing. The figures are thick-set. The arms were extended on separate stones (now missing), dowelled to the main stem. The heads appear to have reclined on the right shoulders. The ends of the flowing hair fall over either shoulder. The drapery about the loins is knotted on the right side. The feet are placed side by side. The stone is laminated, and,



Fig. 16.—Remains of Crucifix in Cwm Church, Flintshire.

as necessary in works of this nature, the beds are vertical, and therefore specially liable to deterioration. The stone was built in a wall in the vicarage garden, exposed to all weathers. It has now being placed on a bracket inside the church, against the west wall.

The old coffer, Fig. 17, is solidly constructed, with bottom, ends, front, back, and top of solid oak boards, bound together with wrought-iron straps, and strengthened, at a later date, by strips of lighter iron. The top is in two divisions: one having a small slit, evidently intended as a money-receiver. The two halves have been provided with locks, but originally the lids

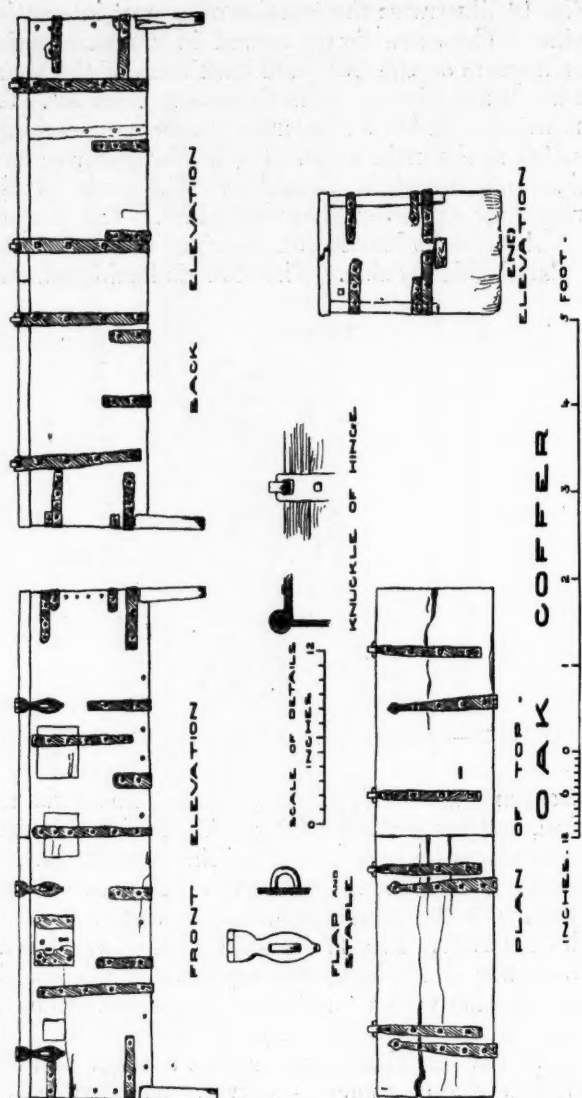


Fig. 17.—Oak Coffin in Cwm Church, Flintshire.

would have been secured, either by separate padlocks through the three staples, or by means of an iron bar inserted through the staples and secured at the end. Large scaled details of the knuckle of the hinge, the staple and flap, are given. The chest would probably be of seventeenth-century workmanship.

Fig. 18 represents the key of the south door, showing a shank of unusual length.

During the carrying out of the recent repairs, the workmen came across a brick vault under the northern portion of the sanctuary. Within it lay three lead coffins. According to tradition, a former Vicar and his

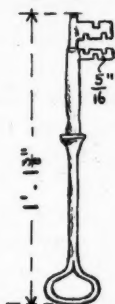


Fig. 18.—Key of South Door of Cwm Church, Flintshire.

two wives are said to have been buried in this position. The vault and coffins were not disturbed.

The font is an inaccurately-worked four-sided bowl. The lower external edge is chamfered. The base and stem are modern.

Of ancient church plate, there is a chalice bearing the inscription :—

“RHODD RICHARD PARRY, ESQ., I'W EGLWYS BLWYF
Y CWM, 1647.”

In the care of the Vicar is an old pewter pot with hinged lid and handle, holding—roughly speaking—two pints, formerly used at funerals as a loving-cup, to hold the spiced ale.

A fact in connection with the history of the Register Books shows how careful those who are privileged to be custodians of property of national or public interest should be of the treasures placed in their charge. A few years past, the Rev. T. Major Rees received a letter from a gentleman in London, of whom he had no knowledge, asking if he had missed one of the old Registers of Cwm Church. He had seen, he added, one book for sale in a second-hand bookshop in London. The Vicar looked through the old Registers, and found one volume missing. He reported the matter to the Archdeacon, now Bishop of Bangor, who warmly took the subject up, with the result that finally the missing volume was recovered.

Archdeacon Thomas, in his *History of the Diocese of St. Asaph*, p. 287, mentions that three four-cornered bells are stated to have been discovered on the hill near the church, and to have been called respectively, "The yellow bell of Cwm," "The white bell of Abergele," and "The blue bell of Llanddulas."

Such is the history we may gather from an examination of the fabric and the treasures it contains. We have a series of links connecting us with the inhabitants of Cwm and the worshippers in its church during each century, from the fourteenth onward to our own time.

CAERWENT.

By M. L. DAWSON.

THE recent explorations at Caerwent have resulted in such interesting discoveries, that all antiquaries must regret that so little is known of the early story of the place. History is all but silent with regard to Caerwent, and the only description of the ancient city which has come down to us is contained in the verses attributed to St. Tathan, who lived there in the sixth century :—

*“ Urbs bona, fertilis, ardua, nobilis, Guentoniensis,
Sors mea, dedita gratia celica civibus istis.
Sedula subveniat, que vos defendere curat,
Et nos defendat, qui defendenda gubernat.”*

Which may be thus translated :—

A city that is good, fruitful, lofty, noble—situated
in Gwent,
Which is my lot, and granted by heavenly favour
to its citizens ;
And which constantly affords succour, being careful
to defend you,
And it defends us, and governs those who are to be
defended.

But though history, in the strict sense of the word, tells us little or nothing about the place, we find in the lives of the Welsh Saints so many incidental notices of Caerwent, that by collecting them together we are able to form a very tolerable idea of the place as it was in those early days. After the departure of the Romans, it would appear that Caerwent, like many another Roman town, continued to be a place of importance, and there the kings of Gwent fixed their royal residence and capital. It was probably here that the exiled royal family of Armorica found an asylum at the court

of Meurig, King of Glamorgan, whose three daughters—Anna, Afrella, and Gwenonwy—married three of the exiled princes, while his grandson, Caradog, married their sister, Derfel.

It was during the reign of this latter prince, Caradog, that a holy man named Tathan came to the district of Gwent. His fame soon reached the city of Caerwent—or Venta Silurum, as it was then called—and Caradog, who appears to have been an enlightened ruler, sent messengers to St. Tathan, inviting him to come and settle at Caerwent, or Venta Silurum, “that he might hear from him evangelical exhortations.” But Tathan much preferred the life of a hermit, and answered the messengers: “Your king, if he desires to visit us, may come here, but I will not visit a secular king, nor the large family of a king.” The ambassadors returned with this message to Caradog, who, with a retinue of twenty-four soldiers, at once went to visit the Saint, and by his earnest entreaties and representations of the need of a teacher, persuaded St. Tathan to come to Caerwent. There he took charge of—or more probably founded—a monastic school, or, says the old historian Cressy, “an academy dedicated to the studies of literature, to institute young men in learning and piety.” The citizens were pleased at the coming of St. Tathan, and scholars from all parts flowed to him to be instructed in the knowledge of the seven sciences. The king gave him a field in the suburbs, “which was from the public way to the river Usk, to preach in.” Tathan considered it a suitable place for divine service; and it was not long before, through the donation of Ynyr, “the most noble son of King Caradog,” a church was built there, in honour of the Holy Trinity. Moreover, St. Tathan elected twelve canons, who should visit the church, or oratory, at their respective appointed hours, and keep up the *laus perennis*, the unceasing service of prayer and praise. It was to this church that the body of the martyred maiden, St. Maches, was borne from Llanvaches, the place which took its name from

her death there, and by St. Tathan's desire was buried in the floor of the church.

Soon after this, King Caradog seems to have determined, for some reason or other, to leave Caerwent, and build a palace on the banks of the Severn, and he bestowed the whole city of Caerwent and the adjoining territory upon St. Tathan. The monastic school of Caerwent became famous in all the country round, and many celebrated men were educated there. Among them was the great St. Cadoc, who, at the age of seven, was sent by his father, Gwynlliw the Warrior, King of Gwentlwg, to be brought up and taught by St. Tathan. We get some idea of the studies pursued at Caerwent when we are told, in the "Life of St. Cadoc," that Tathan diligently instructed him in Donatus and Priscian and other arts. Donatus was a well-known grammarian and commentator, who taught grammar and rhetoric at Rome about the middle of the fourth century, and was the instructor of St. Jerome. His Latin grammar was universally used in the schools in the Middle Ages, so that the word "Donat" came, in the West of Europe, to be synonymous with grammar, or with the elements of any science. The mention of Priscian shows that Tathan was a thoroughly "up-to-date" teacher, for Priscian was almost a contemporary of St. Tathan. He was born in Cæsarea, and taught Latin at Constantinople, where he enjoyed a government salary, and he was considered one of the first of Latin grammarians. These facts suggest the idea that Caerwent may still have been in touch with Rome.

We may be sure, too, that religion and philosophy formed a large part of the educational system of Caerwent: as is amply shown by the sayings of St. Cadoc which have come down to us.

Caerwent may also claim the honour of being the birthplace of the great St. Malo, of continental fame, who was baptized by the Abbot Bishop of Caerwent, and carried to the font by no less a person than the far-famed St. Brandan. At the age of twelve he was committed to

the care of St. Brandan ; and it seems highly probable that the seminary over which that Saint presided was the school of Caerwent, since, from the context, it was evidently near the home of St. Malo's father, Caradog. Later on, St. Malo was one of the company who sailed with St. Brandan on that wonderful seven years' voyage, in search of the Promised Land : that journey so well described as "a monkish Odyssey, a dream of the hermit's cell." On St. Malo's return from the voyage the bishopric or abbacy of Caerwent had just become vacant by the death of the bishop, and he was unanimously chosen to fill the vacant office. But the position did not at all suit his retiring disposition, and he resolved to leave the country secretly, and seek a solitude across the sea. His father, King Caradog, however, found out his intentions, and sent orders to every seaport in his kingdom to forbid any vessel to take his son on board. In spite of this, St. Malo contrived to depart, and henceforth his native place knew him no more.

And here we may remark on the mistakes which have arisen owing to the confusion between Venta Silurum and Venta Belgarum. Thus, in the "Life of St. Malo," just referred to, the Breton version of the story says his father ruled at Guic Kastel, the place which "in English is called Winchester," and makes him baptized by the Bishop of Winchester. If we were in any doubt as to whether Winchester or Venta Belgarum were the place intended, our doubts would be set at rest on turning to the French "Life of St. Paul Aurelian." The latter Saint, it is well known, was the son of a Glamorganshire potentate, who lived in the district near Cowbridge anciently known as Penychen. After completing his education, he retired to a spot near his father's estate (and so in Glamorganshire), where he built a monastery, and in course of time was ordained priest by *his diocesan*, the Bishop of "Guic Kastel, called in English Winchester." A bishop of Winchester, in Hants, could not possibly have had any jurisdiction over Glamorganshire.

But the name of Venta has led to still worse confusion as regards the life of St. Cadoc. Many absurd legends have been propagated as to St. Cadoc's sudden translation from Wales to Italy, where he became Bishop of "Beneventum," and was martyred. Even so high an authority as Dom Plaine considers that St. Cadoc met his end at Beneventum, when the Arian king Totilia took that city by storm, in November, 542, and committed all kinds of cruel excesses upon the inhabitants.

Montalembert, whose sound scholarship led him to see the impossibility of the Beneventum story, came nearer the truth in suggesting Weedon, in Northamptonshire, as the place of St. Cadoc's death. But a consideration of the recorded facts will lead to the conclusion that the place was no other than *Venta Silurum*. It is not difficult to imagine that some monkish chronicler, unacquainted with the name of *Venta*, should have metamorphosed it into *Beneventum*. The details given in the "Life of St. Cadoc" state that, whilst living at his monastery of Llancarvan, he was warned in a vision that he must shortly leave it for another sphere of work. He appointed his favourite disciple, Elli, to be head of the monastery in his place, and immediately afterwards he was transported (in a cloud) to Beneventum. The bishop of that place had just died, and St. Cadoc was made bishop in his stead. It would be very natural that the bishopric of Caerwent being vacant, it should be given to St. Cadoc, who had been connected with the place from a child. It certainly must have been some town within easy reach of Llancarvan, for, says the narrative, Elli was accustomed to go very often from Llancarvan, with his disciples, to the city of Beneventum, to visit the blessed Cadoc. Moreover, though it is not positively stated in the Latin "Life of Cadoc," that his murderers were Saxons, yet such is the unvarying tradition, on the authority of the *Chronicle of Quimperlé* (now in the possession of Lady Beaumont, at Carlton Towers, York-

shire), and also according to the inscription on a tablet in the chapel of St. Cadoc, near Entel, in Brittany.

Assuming that Beneventum is identical with Venta Silurum, we are at once put in possession of further interesting details respecting Caerwent. We learn that it was a walled town, for St. Cadoc caused the wall of "Beneventum" to be repaired, and at his command a spring of water gushed forth to supply the workmen with water for their task. Also we are furnished with additional information as to the church there, for during some of the visits of Elli and the disciples of Llan-carvan to St. Cadoc, some of the said disciples died, and were honourably buried in the monastery there, "whose sepulchres are placed together in one series, in order before the altar, from one wall to another. Eight very decent marble monuments," says the chronicler, "may be found there."

And what interest is added to the associations of Caerwent if we may believe that within its walls was enacted the closing scenes of St. Cadoc's career: a grand and noble ending to a grand and noble life. Warned by a vision that his end was near, St. Cadoc heard without fear of the approach of a horde of heathen invaders; and resolved, like the Roman sentinel, to die at his post, he entered his monastery, and for the last time celebrated the Holy Eucharist. It was as he stood at the altar, clad in his ecclesiastical vestments, that the savage Saxon band burst into the church; but the Saint, unmoved, continued to proceed with the sacred office. A Saxon chief, who had ridden into the church, urged forward his horse, and brandishing his lance went up to St. Cadoc, and struck him to the heart. He fell on his knees, and his last desire, his last thought, were for his dear countrymen. "Lord," he said, while dying, "invisible King, Saviour Jesus, grant me one grace: protect the Christians of my country, let their trees still bear fruit, their fields give corn; fill them with goods and blessings; and, above all, be merciful to them, that after having honoured Thee on

earth, they may glorify Thee in Heaven" (see Montalembert).

The Saxon victory seems to have been short-lived. The havoc they had wrought was repaired. St. Cadoc was buried in the monastery, where he had met his end, and the monastic school continued to flourish. Here St. Meen, a well-known saint in Brittany, is said to have been brought up, and hither in the latter part of the sixth century was sent St. Beuno, a saint of royal descent, to receive his education from the learned St. Tangusius, who was then at the head of the school of Caerwent. Though St. Beuno spent most of his life in North Wales, he seems to have kept up his connection with Caerwent, for in his "Life" we read of a workman being sent from Anglesey, where St. Beuno was then living, to assist in the building of the palace of King Ynwr of Gwent. And the same monarch's daughter, Digwc, found a refuge with St. Beuno in North Wales after her unhappy marriage; and her brother Iddon, afterwards King of Gwent, came up there to visit St. Beuno and his sister.

After this we hear nothing of Caerwent till the tenth century, when it appears to have still been a somewhat important place. For in 955 a quarrel took place between a certain deacon and the retainers of King Nowi, resulting in the murder of the deacon in his church. The Bishop of Llandaff, Pater, was then in the region of Brecon; but when tidings of these evil deeds reached him, he sent messengers to the monasteries of all the provinces of his whole diocese, ordering the priests, deacons and clergy of all degrees to meet together. Nowi, hearing with his nobles that the malediction of the whole church was rushing and falling upon him, would not dare to sustain such a weight of malediction, but entered into counsel with the most learned men of his country, and, sending messengers, called the bishop to him. And afterwards Nowi, and the bishop with his nobles, met together in the *city of Gwent*. And there the offenders made grants of land

to the See of Llandaff; and the bishop arose in the midst, and they all stood near him, holding the Gospel. And he said to Nowi, "Lay thy hand on this Gospel." And Nowi placed his hand on the Gospel, and said: "May this land with its inhabitants be in eternal consecration to God and to St. Dubritius, and St. Teilo and St. Oudoceus, and Bishop Pater, and to all the Bishops of Llandaff for ever."

Also, during the episcopate of the same bishop, one Bledrwys, when dying, gave a place called *Caer Nonou* to the See of Llandaff; and the grant was witnessed by Bishop Pater and "*Guorgonui, filius Gurnetu, Abbas Guentioniæ urbis.*"

Another deed in the same century was witnessed by Jeuan, son of Rhun, priest of *Caerwent*; and in the latter part of the eleventh century a deed was witnessed by Eidef, Reader of the City of *Gwent*.

From the eleventh century downwards, the fortunes of the place gradually declined; until the once royal city of *Venta Silurum*, with its palace, its public buildings, its academy, and its villas with tessellated pavements, became the humble village of *Caerwent*.

THE CROSS OF IRBIC AT LLANDOUGH, GLAMORGANSHIRE.

By J. ROMILLY ALLEN, F.S.A.

THE village of Llandough (pronounced Llandorf) is situated three miles south-west of Cardiff, and must not be confused with the other Llandough near Cow-bridge. The nearest railway station is Cogan, on the line from Cardiff to Barry.

The cross at Llandough stands in the churchyard on the south side. It is quite unlike most of the monuments of the same period in Wales,¹ or, indeed, in any other part of Great Britain and Ireland. The architectural features of the design here assume a prominence not to be found elsewhere. The earlier Christian monuments in Great Britain were simply the cross-pages of the Celtic illuminated MSS, transferred to a rectangular slab of stone, and were altogether devoid of architectural features. The upright cross-slabs of the north-eastern district of Scotland afford the best examples of this style of treatment, and it must be noticed that the thickness of the slab is inconsiderable as compared with the width of the face on which the ornamental cross is carved. The later free-standing crosses were no doubt evolved from the upright cross-slabs by gradually cutting away the background of the cross; and this accounts for the fact that the shafts of the free-standing crosses have two broad faces and two narrow faces (like the upright cross-slabs), or, in other words, the cross-section of the shaft is rectangular and not square. The pillar-crosses, with shafts of square or round cross-section, appear to be a later

¹ The cross which most nearly resembles that at Llandough is the one at Pen-yr-Allt, Glamorganshire (Prof. J. O. Westwood's *Lapidarium Wallie*, pl. 30).

development. In the case of the Llandoough cross the section of the shaft is not quite square, although very nearly so, and there are very pronounced roll-mouldings at the four angles.

When the Llandoough cross was perfect, the design must have consisted of three parts: namely (1) the head; (2) the shaft; and (3) the pedestal. Constructionally it was built up out of five separate stones: namely (1) the head; (2) the shaft; (3) the cap of the pedestal; (4) the body of the pedestal; and (5) the base of the pedestal.

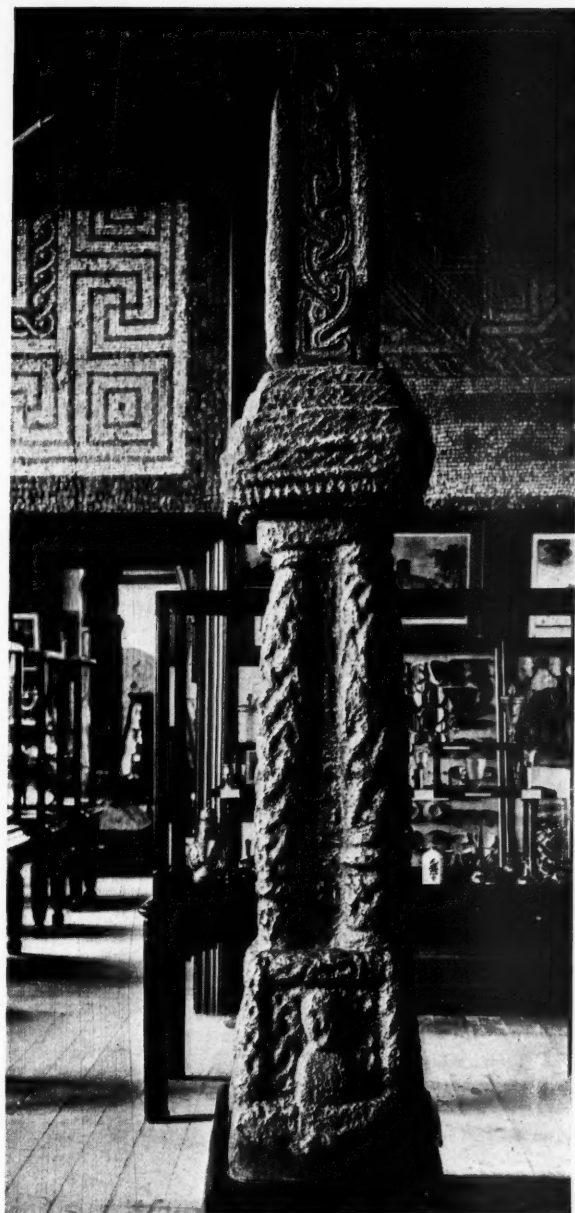
The dimensions are as follows:—

	ft.	ins.
Total height of cross	9	9
Height of shaft	3	0
Height of cap of pedestal	1	5
Height of body of pedestal	3	10
Height of base of pedestal	1	6
Width of shaft	1	1
Thickness of shaft	1	1
Width of cap of pedestal (north face)	1	11
Width of cap of pedestal (west face)	2	3
Width of body of pedestal (north face)	1	5
Width of body of pedestal (west face)	1	8
Width of base of pedestal at top (north face)	1	5
Width of base of pedestal at top (west face)	2	1
Width of base of pedestal at bottom (north face)	1	9
Width of base of pedestal at bottom (west face)	3	0

The different stones of which the cross is constructed are fixed together by mortice and tenon joints. The body of the pedestal has a tenon at both ends, one fitting into a mortice in the base-stone, and the other into a mortice in the cap-stone. The material used in the construction of the cross is magnesian limestone from the quarry at Sutton, on the south coast of Glamorganshire.

The ornament on the various parts of the cross is as follows:—

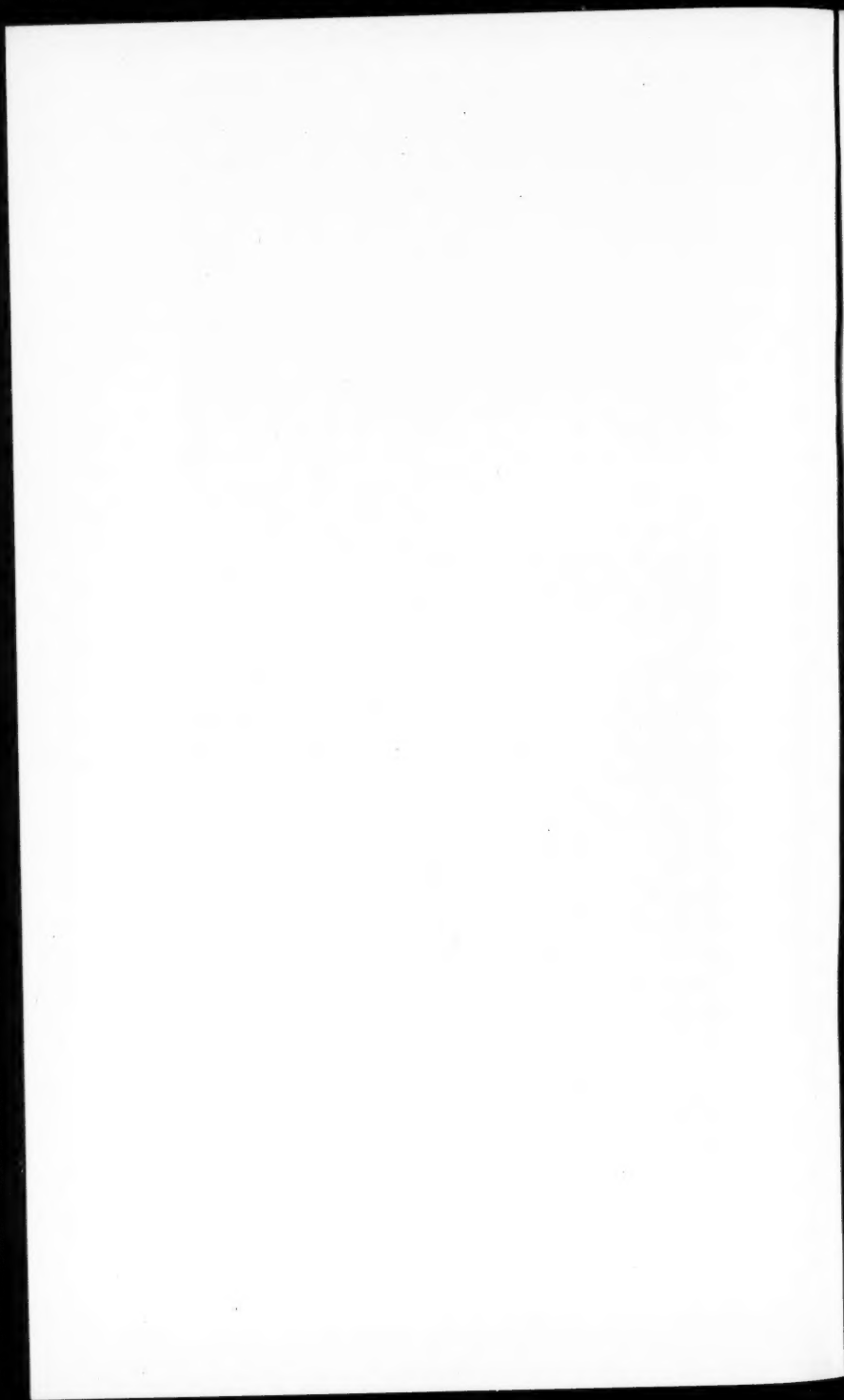
On the Shaft—(north face). The **S**-shaped knot (Fig. 1) repeated four times in a single vertical row, double-beaded; (south face) a diagonal key-pattern, double-beaded; (east face) the Stafford knot



CROSS OF IRBIC AT LLANDOUGH, GLAMORGANSHIRE. NORTH FACE.

*







CROSS OF IRBIC AT LLANDOUGH, GLAMORGANSHIRE. SOUTH FACE.







CROSS OF IRBIC AT LLANDOUGH, GLAMORGANSHIRE. EAST FACE.







CROSS OF IRBIC AT LLANDOUGH, GLAMORGANSHIRE. WEST FACE.



(Fig. 2) repeated in a double vertical row; (west face) the Figure-of-Eight knot (Fig. 3) repeated twice in a vertical row, and terminating in a Stafford knot at top and bottom, double-beaded.



Fig. 1.



Fig. 2.



Fig. 3.

On the Cap of the Pedestal.—Four horizontal bands running right round all the faces: (1) a twist; (2) a three-cord plait; (3) a twist; and (4) a twist. Below this there is a cable moulding.

On the Body of the Pedestal.—At the four angles are columns treated architecturally with capitals and bases, the whole being ornamented with plaitwork. On the north face the plaitwork on the column on the right side has a border of three loops at the bottom. The north and south faces are narrower than the east and west faces, so that the space between the columns at the angles in the former case is only about 4 ins. or 5 ins. wide, as against 10 ins. or 11 ins. in the latter case. The space between the columns on the north and south faces is therefore left plain for want of room to display the ornament. The space between the columns on the east face has a double row of Stafford knots (Fig. 2) upon it, and on the west face a four-cord plait, with two horizontal breaks bearing a Figure-of-Eight knot in the middle.

On the Base of the Pedestal (north face).—The bust of a man in relief on a background of plaitwork; (south face) a similar bust on a background of twisted bands; (east face) four three-quarter length figures—the one on the right wears a crown with three-points, and the three figures in the middle are carrying crosses; and (west face) a man on horseback on a background of plaitwork. Between the legs of the horse is the not uncommon device of a pair of oval rings, crossed and interlaced. There also appears to have been some ornament on the roll-mouldings round the four panels of the base, but it is now so much weathered that the patterns cannot be properly made out.

It appears from the foregoing description that the ornament on the Llandough cross is of three kinds, namely, (1) interlaced work; (2) key-patterns; and (3) figure subjects.

The knots used in the interlaced work are shown below (figs. 4 to 7).



Fig. 4.



Fig. 5.



Fig. 6.



Fig. 7.

and also the device formed of two oval rings crossed and interlaced thus :



Fig. 8.

Only one kind of key pattern used, as shown on Fig. 9.



Fig. 9.

The other localities where these patterns occur are given in my Paper on "Early Christian Art in Wales" in the *Archæologia Cambrensis* (5th Ser., vol. xvi, p. 51.)

The figure subjects are confined to the four faces of the base of the pedestal of the cross. There is nothing in the figures themselves or their grouping to give any

clue to their meaning. The man on horseback on the west face is the most remarkable, and the only thing of a similar kind which occurs in Wales is on the base of the great wheel-cross of Conbelin at Margam,¹ Glamorganshire. Both on the cross at Llandough and at Margam, the device, composed of two oval rings crossed and interlaced, is introduced in the background, but whether as a symbol or as mere ornament to fill a vacant space, it is impossible to say. At Margam, this device is repeated twice, and associated with the triquetra, or three-cornered knot.

Dr. H. Colley March, F.S.A., has brought together much curious and interesting information relating to the use of the triquetra and the crossed oval rings (or "duplex," as he terms the device thus formed), in a Paper on "Two Examples of Symbolism," in the *Proceedings of the Dorset Natural History and Antiquarian Field Club* (vol. xxv, p. 17). In his opinion—if I understand him rightly—the triquetra and duplex were, in the first instance, Pagan sun symbols, associated with the worship of Odin and Frey, and became in Christian times symbols of the Trinity and of Christ. If this view be correct, the horseman on the crosses at Llandough and Margam should be intended for Christ. I am quite prepared to admit that the triquetra and duplex were probably Pagan symbols connected with sun worship. However, the difficulty is to determine whether the Christian artists who adopted these Pagan devices were aware of their primary significance, and gave them a new symbolical meaning; or whether, after being copied over and over again, the devices degenerated into meaningless pieces of decoration. Who can say, indeed, where symbolism ends and ornament begins?

At the top of the middle part of the pedestal of the Llandough cross, just below the projecting cap, is a

¹ *Arch. Camb.*, 5th Ser., vol. xvi, p. 17.

minuscule inscription in one horizontal line, which reads—

irbici

“or (The Cross) of Irbic.”

The Plates illustrating this article are from photographs of the cast in the Cardiff Museum, taken specially by Mr. Alfred Freke, of 12, Duke Street, Cardiff. We have to thank the Museum Committee for permission to have the photographs taken, and Mr. John Ward, F.S.A., the Curator, for superintending the operation.

The Llandough cross has been previously described and illustrated by Prof. J. O. Westwood, in his *Lapidarium Walliæ*, but not in the *Archæologia Cambrensis*. This cross has been taken as a model for the memorial at Haverfordwest to the Pembrokeshire men killed in the South African war. Mr. Arthur G. Langdon, F.S.A., is the architect.
